



# CALVINIST-CONTACT

## CHRISTIAN WEEKLY



Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

## I know I not gonna make heaven

by Rev. J. A. Quartel

"Walker, I been try all my life. I know I not gonna make heaven. I don't think God knows us Indians. He can't hear us. We talk different."

That is what an Indian, a Canadian Indian said to a missionary. He, like many others on the reservation, knows only a smattering of English. Enough for some superficial contact with the world around him. Enough for some trade. But not enough to express his deepest feelings. And not enough to understand a message directed to the heart.

And God seems to speak only in English or in French, or in any of the 1200 other languages. At any rate God does not speak in his language. The Bible, nor any part of it is available in the language he understands. The glad tidings of great joy, of which the angel said that they were for all the people, have still not reached him. The church which Jesus sent into the world to bring it to all has not reached him either, even though the church has been here for several centuries.

And, of course this Indian, even though he did not know it, speaks for many others. For fully five percent of world population. Percentage wise that may not be an impressive figure. But it stands for no less than 160,000,000 people, who have no bible or portion of it in their language. The message of salvation is not available to them. They have no chance. These people speak a total of about 2500 languages. The exact number is not known. None of these languages has yet been reduced to writing.

The people who speak these languages, live in the forgotten parts of the world. The parts that have held no attraction for the white man, no riches to grab. They live in the dense forest of South America, in the hot deserts of Australia, in the cold tundras of Canada, and in many other places, around the world.

They are the kind of people who are still caught in the fear, the vices and the backwardness of primitivism. They slave without

sible, was the Word of God in their language. That would bring them out of their isolation. It would deliver them from their primitivism. It would lead them to civilization. It would make them worthwhile citizens. But most of all it would bring them to Jesus Christ.

Wycliffe Bible Translators therefore has, since its founding brought together many young men and women who were willing to sacrifice their lives for the reaching of this goal. After they have been trained they are sent into some interior, to a tribe which is assigned to them. They travel there in teams of husband and wife or two single ladies or men. Among that tribe they are expected to live. They must share the lives of the tribesmen, far away from luxuries, or what we even consider necessities.

It is their task to learn the language. And how difficult that can be, I hope to tell in due time. They must then put it into writing. Teach the tribesmen to read, and translate the bible, or a portion of it, into their language. That meant, originally that they had to live in the tribe, anywhere from 15-20 years. Now with the help of computers and a translation center, that has been reduced to half.

Today this project that began with one worker, is shared by 2300 members of the organization. Work is going on in 444 tribes, and 250 tribes already have a portion of the bible in their language.

But much work remains to be done. Wycliffe Bible Translators is looking for 5000 additional translators over the next 15 years. The goal is to have part of the bible translated for all the remaining 2000 and some odd tribes by the year 2000.

Wycliffe Bible Translators is not a missionary society in the strict

sense of the word. It does not send out missionaries to institute a church. Rather it assists and co-operates with missionaries sent by churches. You may have read in an earlier issue of Calvinist-Contact that they are assisting the Christian Reformed missionaries in Mexico with producing a new Spanish translation.

Naturally, these translators live under difficult circumstances, often trying. There are a few or no comforts, the work is often impossibly difficult, and the hours are long, from early morning till late at night. But it is often exciting. At times the translators get discouraged, though practically no one has given up. But at other

times they rejoice when they see what happens when the message of Christ takes hold of the heart of the tribesmen. It makes for pretty exciting reading and a number of books have been written to tell us the stories.

I cannot help but remark at this point, that it is good for us to hear of what is going on around the world. For this is the kind of exciting thing that you never read about in the paper. But also because our interests and our vision often do not go much beyond denominational lines. It reminds me of Elijah who had to be told that after all he wasn't the only one who had not yet bent his knees before Baal. Or of Paul who had

to remind others that it did not matter what the motives were to preach Christ, as long as Christ was preached.

What are denominations are doing is important. But it is just a small part of the overall program of Jesus Christ. He is involved in far more. And our vision ought to be as wide as His. We ought to rejoice in all the great things that are going on today, in His name.

There is more to be told. In the meantime if you want to share in the difficult task of handing the cup of cold water to many little ones, write to: The Canadian Home Bible League, 734 Wilson Ave., Downsview, Ont.

## ON UNDERSTANDING THE SCRIPTURES

Some time ago a little booklet of lectures of Professors A. H. DeGraaff and C. G. Seerveld appeared in print under this title. It was hailed with high praise by the editor in two articles in the April 17 issue of this paper. He welcomed in them what appeared as a way to get beyond further discussion of the troublesome questions being raised about whether or not we must believe Bible history is true. He quoted Dr. De Graaff's remark, "To ask . . . whether or not these stories actually happened in every detail and in the order in which they are presented is to ask the wrong question. The Bible is not a source book for the historian, that is not its purpose. Its purpose is to proclaim, to preach, in this instance by telling us the true stories of God's mighty acts." (p. 10.) These lectures were taken as suggesting, "Can't we stop talking about the question of history and get together on what the Bible is really telling us? That's what matters anyway!"

When these enthusiastic reviews appeared I had been reading in the lectures with somewhat more mixed reactions. Urging everyone to read the scriptures was an emphasis to be heartily welcomed. I found myself agreeing with a good deal that was said about the need for personal and dynamic response to the Bible as well as with much of the forthright, blunt criticism of the sometimes glaring weaknesses in Bible manuals and guides. Criticism of presenting doctrines and moral precepts in the abstract, detached from the Scriptures on one hand and from the total Christian faith and life on the other, I have long shared.

Despite this agreement with so much that was said, perhaps partly because of it, I was disturbed by certain overstatements in Dr. De Graaff's series of lectures, sometimes of a kind that confused rather than clarified the point under discussion and could well lead the unwary reader into errors as serious as those against which he was being warned. If we are to gain a better understanding of the Scriptures it seems to me that we need to be alert to those errors as well as the others against which Dr. DeGraaff so pointedly warned us.

### "MUTUALLY EXCLUSIVE" VIEWS?

The writer tells us at the beginning of these lectures that he is going to deal with "mutually exclusive" views of the Word of God. ("Mutually exclusive" means

that if you believe one you cannot believe the other.) The view of the Word of God as proclamation ("kerygmatic" is his word) and as "religious Directive", he goes on to say, excludes the idea of it as either a "collection of propositional truths" or as a "collection of moral lessons." Accordingly, we find him saying such things as that the Scriptures "do not contain any rational, general, theological statements about God and his creation . . ." (pp. 1, 2.) "To read the Scriptures as if it did contain such general, theological statements and propositional truths . . . would be to distort the very nature and purpose of the Word of God." (p. 10.) "The Bible does not contain any moral lessons." (p. 29.)

If the writer were only saying that to look at the Bible as nothing but a collection of statements of detached doctrines or as nothing but a collection of moral commandments is wrong, we would heartily agree. Such a view of the Bible does not begin to do justice to it; it does misunderstand its character. Are there people in evangelical Christian circles who hold such views of the Bible? On the basis of a fairly wide acquaintance with a considerable variety of Christians in various parts of the U.S. and Canada I find it hard to believe that anyone would say that the Bible is "nothing but" such a "collection." The selected quotations from Bible manuals cited by the author do seem to indicate unhealthy tendencies in the direction of such warped views of the Bible, and to the extent that they may exist the author performs a real service in warning us all against them.

What troubles me and others, however, is that the author does more than warn us against such errors; in his reaction to them he goes to the opposite extreme from those he criticizes. Where they allegedly say the Bible is only a collection of "propositional truths", he says the Bible does not contain any propositional truths! Just consider what that means. A "proposition" in logic is "an expression of anything which is capable of being believed, doubted or denied; a verbal expression which is either true or false; a statement." In other words, if he is to be understood as meaning exactly what he says, he is telling us that the Bible contains no statements of truths which are to be believed! Can he really mean this? The first sentence of the Bible, "In the beginning God created the heavens and the earth," is a gene-

ral statement about God and His creation and it shows how far the author's generalizations have gotten away from the Holy Scriptures they are supposed to be helping us understand.

Again, while the writings being criticized allegedly reduce the Bible to a mere collection of moral lessons, he says that it "does not contain any moral lessons." When God's Word says, "Thou shalt not commit adultery," is that not a moral lesson?

### THE STORY OF JOSEPH

The lectures contain more such irresponsible overstatements. In the second a Bible manual is criticized for its treatment of the story of Joseph and Potiphar's wife when it makes the central thought of this part of the story of Joseph to be "He who faithfully performs God's will shall be prospered," and one of the lesson truths, "Industriousness and honesty are the surest way to succeed." (p. 24.) The author doesn't only point out the utter superficiality of such comments and that they miss the whole point of the story in God's revelation of His grace, which certainly needs to be done. He says, "As general statements both of these 'truths' are plain falsehoods!" Inadequate they certainly are, but are they "falsehoods"? Doesn't God's Word say, "He becometh poor that worketh with a slack hand; But the hand of the diligent maketh rich." "The hand of the diligent shall bear rule;" "The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat." "Seest thou a man diligent in his business? he shall stand before kings." (Proverbs 10:4; 12:24; 13:4; 22:29.) Is the writer meaning to tell us that all this and much more along the same line in this book of Proverbs as well as elsewhere is to be dismissed as "falsehood"? Granted that in the world of injustices we see many examples that seem to contradict this general rule and prompt such Divine illumination of the problem as that found in Psalms 37 and 73, do these problems cancel God's righteous rule and entitle us to call it "falsehood"? Someone else's superficial treatment of the story of Joseph should not mislead us to deny God's moral government of the world! It should not move us to teach students to become cynics like so many around them. That blunder would be just as serious as those of the Bible manual.

### GOD'S PROVIDENCE

In the same vein the author a little later criticizes a Bible manual's treatment of the subject of God's providence (p. 27). That

(Continued on page 9)



AGAIN THE NORTHWEST PASSAGE — The 1,002-foot-long ice-breaking tanker Manhattan docks briefly at Halifax, Nova Scotia, before leaving on the historic voyage which proved that the Northwest Passage can be opened to commercial shipping, at least with the assistance of a strong Canadian icebreaker. One of two tracking planes that will fly ice patrols for the ship is overhead. Vast oil reserves have been discovered off the Arctic coast of Alaska.



# The New Theological College of the Canadian Reformed Churches

The Central Presbyterian Church in Hamilton, Ont., was crowded when on September 10th, 1969 the members of the Canadian Reformed Churches came together to dedicate their new theological college and to install the members of the faculty. It is quite understandable that this occasion was marked as an historical event and it was quite evident that also members of other churches than the Canadian Reformed Churches had come to joyfully witness this evening.

The president of the Board of Governors, Rev. W. Loopstra welcomed the many people and after Scripture reading and prayer, addressed the gathering with the subject "Glory to God". Rev. Loopstra had chosen as starting point for his remarks a few verses from 1 Corinthians 1, in which the apostle Paul corrects those in this young church who claimed that they were of Apollos or of Cephas or of Paul. This diversity in the church of Corinth detracted from the source of wisdom, which is God. Paul wanted to direct their attention to the fact that people are not important, but that it is God's purpose that we all should draw from His wisdom. This wisdom of God surpasses all human wisdom and comprehension. The Canadian Reformed Churches, the Christian church all over the world, in fact the whole world needs preachers of the wisdom of God. Wisdom and scriptural insight are needed. Not just instruction. It is as with an author. This man does not instruct, he shows. And so the minister has to show who Jesus Christ is. Therefore this college will never become a school of any philosophical thought. It will be an institute where young men are trained in order that they may show who Jesus Christ and God the Father is.

Rev. D. Vander Boom, the secretary of the Board of Governors,

read the form for installation, whereafter Rev. Loopstra asked the questions to the faculty members and read the form of subscription, which was signed by all of them.

After this ceremony it was the turn for the principal of the new college, prof. dr. J. Faber to address the audience. Professor Faber pointed out that the establishing of this college is not an expression of sectarianism. This college will be in complete agreement with the confession, "I believe one holy, catholic church." The foundation of the college is the same as the foundation of the Canadian Reformed Churches. This confession consists of the Three Forms of Unity, from which professor Faber especially emphasized the Belgic Confession. Almost from the outset this Belgic Confession was international in scope. Guido de Bres wrote the confession in French. The Synod of Dordt accepted it (and added to it: for the Netherlands). Pretty soon after it was translated into English. It was clear that the Belgic Confession was to have an impact on the entire Christian Church. This Church is universal. Even the very early Church in Jerusalem was catholic. And so, on the basis of this confession neither our churches nor our college are isolated, according to prof. Faber. That is something different than to be isolated from false ecumenism or from the World

Council of Churches. From these things the Canadian Reformed Churches are isolated but not from the universal Christian Church. Professor Faber reminded his audience of the prophecy of Malachi, that God had turned the heart of the fathers to the children, and He has done this through the ages, also today. The liberation was not an act of isolation. The liberation was a return to the true authority of the Word of God and in this line the college will operate. It will train young men to be ambassadors of Christ. And in doing so we will exercise the communion with the true Church of Jesus Christ.

Rev. Vander Boom read several congratulations which had come in by letter and by telegram, some of them accompanied by gifts.

Prof. Faber, speaking in Dutch this time, read a letter which was handed to him when he boarded the plane to Canada. This letter was written by a number of people, representing the various Gereformeerde Kerken (vrijgemaakt) in Holland. Next to congratulations on the occasion of the opening of the college, the letter also contained a gift from these churches to an amount of f. 30.000. Professor Faber emphasized that this amount had been brought together by "your fathers and mothers, brothers and sisters and other relatives in the old country to encourage you in the task which you have taken upon yourselves."

Rev. H. A. Stel, the assessor of the Board of Governors, spoke a few closing remarks and led the meeting in prayer of thanksgiving.

A choir, under the direction of Mr. Menno De Groot sang beautifully during the gathering, while the organ was excellently played.

Many hundreds of people have been witnesses of an historic occasion: the opening of a reformed theological college, the first one on Canadian soil.

## Church Announcements

### CHR. REF. CHURCH

Called

to Woodstock, Ont., Rev. A. P. Geisterfer of Ladner, B.C.

to Montreal, Que., Rev. Eugene Bradford of Berwyn, Ill.

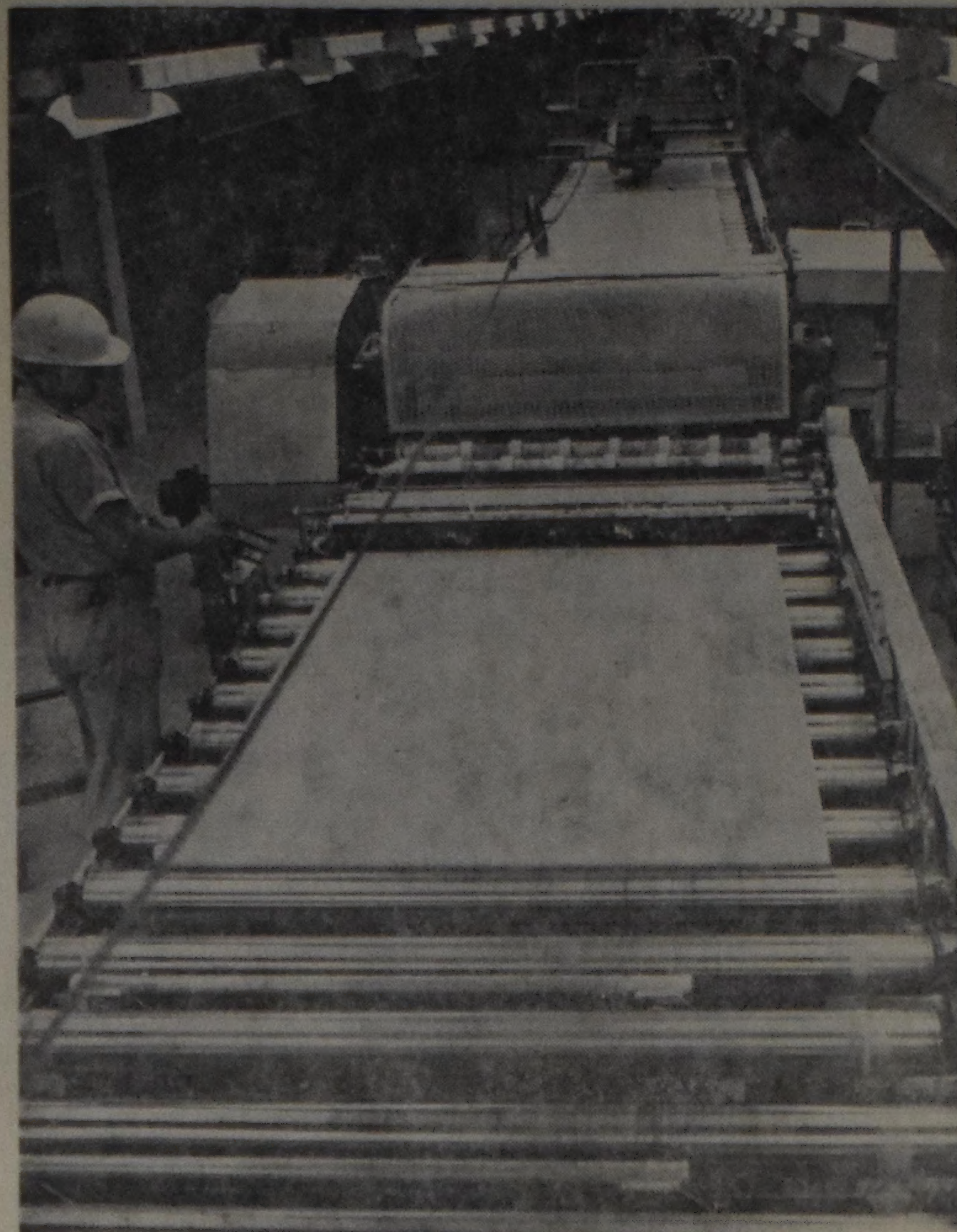
to Wallaceburg, Ont., Rev. J. Called

Geuzebroek of Scarborough, Ont. to Sheboygan, Wis., Rev. C. Hegeman of Unionville, Ont.

Declined for Edmonton I, Alta., Rev. L. Mulder of Burlington, Ont.

for Wallaceburg, Ont., Rev. J. Geuzebroek of Sarboro, Ont.

One example is worth more than a thousand arguments.



**NON-STOP WALLS.** An endless ribbon of wallboard rolls out of a new installation at Canadian Gypsum's Hagersville factory. Using gypsum mined from deposits under the plant, machine can make wallboard each year for walls and ceilings of 35,000 homes.

## TEACHERS WANTED

Haney-Pitt Meadows Christian Elementary School

invite applications for the position of

### PRINCIPAL

commencing September 1969. The school consists of 4 rooms located in the beautiful Fraser Valley, 25 miles West of Vancouver.

Make all applications to: Mr. H. Blok, 12084 N. 14th Ave., Haney, B.C.

## Attention Ladies' Societies

The Federation of the Christian Reformed Ladies' Societies offers a

## NEW GUIDEBOOK

for use on your study evenings this winter

This new guidebook (No. 9) is printed in the English language and contains the following OUTLINES:

- One on LITURGY
- Four on THE PARABLES
- Two on the PSALMS
- Two on EVANGELISM
- Five on CALVINISM

PRICE \$1.00 per copy.

There are also two other Guidebooks still available as follows: Guidebook No. 7 THE FOUR MAJOR CULTS — 65¢ per copy. No. 8 (Dutch language) containing 5 schetsen over Jeremia, 7 over de eredienst en 6 over Romeinen. Price of this guidebook is 85¢.

Please send money order or cheque (plus exchange) along with your orders to Mrs. J. FEDDES, R.R. # 2, Dundas, Ontario.

## PIJNSTILLENDE,

verdoevende middelen genezen niet, doen Uw lichaam meer kwaad dan goed. Neemt de onschad. Flora-kruiden, welke reeds 43 jaren onvoorstelbare resultaten gaven, ook als al het aangewende niet baatte. Ondervindt dit ook en meldt Uw ziekte en klachten aan ons.

Voor Canada uitsluitend volle kuren (9 mnd.) à \$18.00 bij vooruitbetaling.

## Kruidenhuis "FLORA"

Westersingel 40, Groningen, Ned.

## Boek nu reeds op onze

## Speciale Groepsreizen

voor ST. NICOLAAS, KERST en NIEUWJAAR.

Retour Montreal—Amsterdam \$255.00  
Retour Toronto—Amsterdam \$301.00  
plus \$76.00 voor accommodatie, auto, enz.  
Kinderen van 2-12 jaar halve prijs.

Ook vanaf nu tot December regelmatig groepsreizen voor bovenstaande prijzen.

Vraag volledige inlichtingen zonder enige verplichting.

## Valentine Travel Service Ltd.

1642 Bayview Ave., Toronto 17, Ont. tel. 485-0336 (24 hrs)  
open Monday through Saturday 9 am—6 pm.

Lucas Koops  
manager

## London Travel Bureau

Postian Building, 395 Dundas Street, London, Ont. tel. 432-1141

Herman Koops  
manager

## DATA CENTRE

- October 1 Hollandse Dag in the Mount Hamilton Chr. Ref. Church. Spreker: Mr. D. Farenhorst. Aanvang 10 uur v.m.
- October 2 Hat Show (winter hats) 8 p.m. Chr. High School Auditorium Hamilton, sponsored by the Women's Guild.
- October 4 All Ontario CLAC Study Conference 1969. Dr. John H. Redekop of Waterloo Lutheran University and Dr. Bernard Zylstra of the AACS Institute for the Advancement of Christian Scholarship will be the guest speakers.
- October 4 Fall banquet Christian Action Foundation in Chr. Educational Centre, Hamilton. Speaker His Excellency B. J. Vander Walt, Ambassador of South Africa.
- October 5 Organ Concert by William VanderTuin and his son in Grace Anglican Church, Brantford, Ont.
- October 5 "Friese Dienst" in the Westmount Chr. Ref. Church, Strathroy, Ont. 8 p.m.
- October 29 Opfiering fan it Fryskje stik "De Rikeling" yn Jarvis, Ont.
- November 1 Opfiering fan it Fryskje stik "De Rikeling" yn Hamilton, Ont.

## FRIESE DIENST

On SUNDAY, OCTOBER 5th a "Friese Dienst" will be held in the Westmount Chr. Ref. Church, Drury Lane, STRATHROY, ONT.

at 8 P.M.

by Rev. W. D. Buursma

of Grand Rapids, Mich.

## MORE SUBSCRIBERS

is a must for the expansion of our paper. Would you lend us a helping hand?

## Organ Concert

Grace Anglican Church, Brantford

Sunday, October 5th at 3 P.M.

WILLIAM VANDERTUIN and his 11-year-old son John performing.

(First in this second season's monthly series.)

## Come Alive! Really Alive! ATTEND!

CLAC's annual All-Ontario Study Conference — 9:30 a.m. sharp — in the West Humber Collegiate Institute, 1675 Martingrove, Rexdale. OCTOBER 4, 1969.

## HEAR!

Dr. Bernard Zylstra: "A CHRISTIAN CRITIQUE OF CONTEMPORARY CAPITALISM"

## and

Dr. John H. Redekop: "CLAC AND SUCCESS"

## PARTICIPATE!

Group and general discussions.



## AANDACHT VOOR KRITIEK

Toen wij onder bovenstaande titel in ons nummer van 4 september j.l. schreven, hebben wij getracht te beklemtonen, dat een kerkdienst zonder proclamatie van het Woord eigenlijk geen kerkdienst is. Een kerkdienst is een samenkomst voor de ontmoeting van God met Zijn volk, en daarin kan men God niet het zwijgen opleggen. Men kan met de beste bedoelingen allerlei nieuws inbrengen, maar wanneer God in zo'n samenkomst niet aan het woord komt, mist men iets zeer essentieels (in feite: het essentiële) in die samenkomst.

In het nummer van deze week geeft Rev. H. Numan Sr. zijn gedachten weer over de tweede kerkdienst (zie de pagina "From Pulpit and Pew"). Verder hebben wij van een onzer lezeressen een lange brief gehad, waarin zij haar blijdschap uit, dat dit onderwerp nu eindelijk eens in discussie komt. Zij gaat zelfs zover door ervoor te pleiten, dat wij een kritisch oog slaan op de formulieren, die wij bij het gebruik van de sacramenten plegen voor te lezen en zij voert tevens een pleidooi voor de deelneming van kinderen aan het avondmaal. Dit laatste is natuurlijk iets anders, dan de inrichting van een kerkdienst. Maar wij moeten haar toegeven, dat dit een punt is dat aandacht verdient. Wij menen te weten, dat Calvin kinderen van veertien jaar aan het avondmaal toeliet.

Misschien komen er nog wel meer reacties. Misschien ook zal de zaak dienen in meer dan één kerkeraadsvergadering. Dat zou goed zijn, willen wij niet het gevaar lopen in een inhoudloze traditie te vallen. De kerkdiensten kunnen wij gerust hoog schatten, maar indien zij niet meer dan een traditie zijn die ons niet meer aanspreekt en die in vele gevallen geen bijbelse grond heeft, dan zijn wij het met de briefschrijfter eens, als zij zegt dat dan onze kerken spoedig hetzelfde lot zullen delen, als de kerken rondom ons.

De kerkdiensten staan onder onze mensen hoog aangeslagen. Dit moge zo blijven, maar dan moeten wij aan dit onderwerp wel ernstige aandacht besteden, zonder iets van de proclamatie van het Woord af te doen.



## THUISFRONT

De "Mission-Emphasis Week", die verleden week in Hamilton werd gehouden, heeft meer gedaan, dan alleen de aandacht van het thuisfront te vestigen op de acties in ver afgelegen gebieden. Deze speciale week heeft er niet alleen toe bijgedragen, dat het werk van de zendingen dichter onder de aandacht van de kerkmensen is gebracht. Zij heeft ook bepaalde vragen opgeworpen, die niet dadelijk te beantwoorden zijn.

Wij nemen twee van die vragen als voorbeeld.

Toen een van de missionarissen ons vertelde van zijn werk in Nigeria, ging dit niet alleen over het overwinnen van de taalmoelijkheden en het winnen van het vertrouwen van de inlandse bevolking. Zeker, dit zijn voorname punten voor iedere zending. Maar van minstens even groot belang is de boodschap die men brengen wil en het kerkelijk leven dat men institueren wil. Sinds eeuwen is men in Nigeria gewend aan het leven in stamverband, de "tribe", en ook de nieuwe staatsvorm die de Afrikaanse volken hebben gekregen, heeft dit denken en leven in stamverband niet veranderd. Zo'n stamverband kent eigenlijk alleen maar de eenhoofdige leiding van de stam.

Maar nu komen de Westerse kerken met een kerkelijk leven van plaatselijke kerkeraden, classes en synoden. Dit systeem past precies bij het westerse denken, maar voor een Afrikaner is dit vreemd. Die kent niet het gezamenlijk beslissen. Die onderwerpt zich aan het oordeel van het hoofd, ook als is hij met diens zienswijze volkomen oneens. Vandaar dat men in Afrika een classis of een synode mee kan maken, waar pientere jonge predikanten niet aan een discussie deel nemen, omdat zij niet willen spreken als ouderen spreken. Ook al hebben zij een totaal ander inzicht in een bepaald probleem, het feit, dat zij de jongeren zijn verbiedt hen het woord te voeren. Wat de ouderen zeggen heeft hun inziens veel meer waarde, alleen al omdat die anderen ouder zijn.

Dit is een typische eigenaardigheid, waar de zending rekening mee moet houden en waarvoor de oplossing nog niet gevonden is. De westerse kerken lopen daarbij wel het gevaar, dat zij hun kerkelijke organisatie als de enig juiste voordragen, zonder zich voldoende rekenschap te geven van de aard en de ontwikkeling van de inlandse bevolking. Eigenlijk slaat de Rooms Katholieke kerkregering met haar eenhoofdige paus zich veel beter aan bij het inlandse denken, tenzij men zich voldoende bewust is en ook bij machte is om duidelijk te doen blijken, dat de reformatorische kerkregering onder eenhoofdige leiding staat, namelijk van Jezus Christus zelf.

Een ander punt is de verwachting, die men op het zendingeveld van de zending kerk heeft. Zij beluisterden een high school teacher uit Nigeria, die in gloedvolle bewoordingen de groeten van het zendingeveld overbracht. Zij was in staat iets van het warme idealisme over te brengen, waarvan het zendingsterrein doorstraald is. En dat moesten al die mensen in de kerk aanhoren. Blijkbaar heeft men op het zendingeveld zeer grote verwachtingen van de zending kerk. Mensen, die zulk een levensreddende en bezielende boodschap kunnen brengen, moeten zelf wel in heel hun doen en laten bezielde zijn door de sterke kracht van het evangelie.

Stel het maar eens voor, dat er mensen van dit zendingeveld zouden overkomen om met eigen ogen te aanschouwen, welk een samenleving die zending kerk wel is. Zouden zij ontuchtigd worden? Er wordt hun daar verteld, dat zij het bijgeloof en de vrees voor geesten moeten loslaten, omdat het geloof in Jezus Christus vrije mensen maakt, die het leven in Hem bezitten en daarom dat leven oeffenen en ervan genieten. Zo toch wordt hen dat verteld. Nog niet zo lang geleden heeft een zending gezegd, dat een inlander nog meer beïnvloed wordt door het leven van de zending dan door zijn woord. Als dit van de zending geldt, dan geldt dit ook van de zending kerk.

Mission Emphasis Week is niet alleen goed voor de verlevendigen van de belangstelling voor het werk van de zending. Het is — het moge althans zo zijn — tevens een oproep tot vernieuwing van het werkelijk beleven van het evangelie van Jezus Christus. Of — om het met de woorden van de bijbel te zeggen — "Heiligt de Christus in uw harten als Heer, altijd bereid tot verantwoording aan al wie u rekenschap vraagt van de hoop, die in u is." (1 Petrus 3:15).

Als wij de zending kerk zijn, moeten wij dan niet gezamenlijk en individueel doorlopend bereid zijn om verantwoording te doen van de hoop, die in ons is? En als die hoop er niet is, hebben wij dan wel enig recht om zending te drijven? D.F.

### Zie de complete lijst van PREMIËBOEKEN

voor het aanbrengen van nieuwe abonnees, op bladzijde 12  
van dit nummer.

## HET EINDE VAN EEN STRIJD

De vroegere Episcopale bisschop van Californië, James A. Pike, is niet meer. Zijn einde is eigenlijk in-droevig. Zijn aftreden als bisschop was gekenmerkt door beschuldigingen van veertien geestelijken uit Arizona, onder meer voor zijn ontkenning van Christus' vleeswording en opstanding. Nu maakte hij met zijn vrouw een reis in Israël om een boek te schrijven over dezelfde Christus, wiens Godheid hij, volgens de beschuldigingen, verloochend had. Het heeft niet zo mogen zijn. Of dit boek zal uitkomen is nog een vraag, maar door ex-bisschop Pike zal het niet geschreven worden.

Zijn vrouw beweerde, toen Mr. Pike reeds vermist was, dat hij leefde. Zij had, volgens haar verklaring op een persconferentie, telepathisch contact met hem gehad. Maar hij moet op dat moment reeds zijn verongelukt. De Pike's ontkenden veel wat de christelijke kerk gelooft, maar zij waren sterk in hun geloof in geesten. Toen in 1966 Mr. Pike's zoon zich in een New York hotelkamer van het leven had beroofd, verklaarde Pike daarna, dat hij "boodschappen" van zijn zoon had gehad.

Mr. Pike was Rooms Katholiek totdat hij het college bezocht. Na een aantal jaren als advocaat en als marine officier te hebben gediend, trad hij toe tot de Episcopale kerk, waarvoor hij in 1944 bisschop van Californië werd. Sindsdien heeft hij meermalen van zich laten spreken door zijn afwijkende gedachtegang.

Pike is niet meer. Zijn strijd tegen de Christus der Schriften is ten einde. Er is geen reden voor jubel. Alleen maar voor droefheid. Droefheid, omdat iemand, die zich zozeer beijverd heeft in de theologie, de Heiland niet gevonden heeft, tenzij God hem op het allerlaatste moment genadig is geweest.

D.F.

## NEW TESTAMENT OUTSELLS ALL OTHERS

In 1967 the 75¢ paperback New Testament in TODAY'S ENGLISH VERSION with the title "Good News For Modern Man" outsold the top paperback sexual best-seller "Valley of the Dolls." In 1968 it repeated the performance, only this time it outsold "Rosemary's Baby."

The 1968 figures were:

1. Good News For Modern Man	4,768,329
2. Rosemary's Baby	4,200,000

3. The Arrangement 2,580,000  
4. The Exhibitionist 2,100,000  
"Good News For Modern Man" is now standing third in the list of all-time paperback bestsellers with only the Merriam-Webster Dictionary and Dr. Spock's "Baby and Child Care" in front of it. If present sales levels continue, Today's English Version will surpass both of these by 1970.

—Quarterly Newsletter  
Can. Bible Society.

## PATRICIA YOUNG SAYS . . .

Don't you get tired of the professional malcontents sometimes? Oh, I know it's all part of the game of politics, but just the same I can't help feeling a bit cynical about the fat cats who drive down to the latest "protest" meeting and sit for a couple of hours planning who, what and which to knock next!

Sure we've got pockets of poverty, unemployment, a housing shortage and sundry other problems. But our gross national product is also over thirteen billion dollars and advances at an average of 7.4 per cent per year. Over seven million people are engaged in the labour force and Life Insurance registered amounts to over fifty-seven million dollars.

Elsewhere, some four million Canadian homes have television sets. We own close to five million passenger cars and two million commercial vehicles. We spend over a billion dollars a year on booze — or an average of \$182 per family per year on liquor and smokes combined! An average family spends \$141 per year on entertainment (which does not include the amount gambled on race-tracks or spent on sweepstake tickets and bingo). We spend ten times as much on cosmetics each year than we give in charitable donations. We throw enough food into the garbage pail each year as would feed a family of four in India for six months.

Oddly enough, all too many people — between trips to the beer parlour, races or hockey match — will cry poverty and beat the drums for systems of government other than we enjoy.

Of the numerous comparisons which are available, let's look at just one. The average Canadian worker earns between \$14 and \$16 a day — his Soviet counterpart, \$2.50 per day. In terms of labour, the Soviet citizen pays thirteen times as much as we do for a suit of clothes, thirty times as much for a pair of shoes, three times as much for bread and six times as much for milk. If Canada were to "equalize" its economy with that of the U.S.S.R., it would mean tearing up fourteen out of every fifteen miles of highway and scrapping nineteen out of every twenty of our automobiles. We would have to rip out nine of every ten telephones, tear down seven out of every ten homes and dump 40,000 TV sets. But the malcontent doesn't see this. He's too busy looking for another spot to spark the revolution!

May we check ourselves to make certain our outward approach to worship reflects an inward communion with Christ.

— Amy L. Person.



The church is called to live a glorified life in communion with her Head, and a crucified life in her contact with the world.

— A. J. Gordon.



A real gardener must not only love flowers; he must hate weeds. Let us remember that — we who are gardeners of the human heart.

— Norman R. Oke.

## Familie en oude vrienden slechts uren verwijderd . . .



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## From the Mailbox

### THE REVISED STANDARD VERSION

Dear Editor,

In the C.C. of July 3 the Rev. Quartel gave a resumé of the decisions of the Synod 1969 of the

Chr. Ref. Church and a seeming indifference has prevailed to these amongst clergy and laity alike. It is our contention, however, that one of these pronouncements ought to be contested with all our strength and that is the Synodical consent to the use of the R.S.V. in our Worship Services. We wish to present the following observations.

I. Why were the findings of the Study-Committee of 1954 on this subject set at naught in favor of those of Study-Committee of 1969? Should we not consider the conclusions of the earlier committee to be more trustworthy than those of the later one, taking into account the growing tolerance towards unscriptural interpretations and the general downward trend of compromise in our Church? Does it not belittle the ability and the spiritual perception of the Committee of 1954, to state flatly and

without further explanation that their findings are now found to be without ground? If such is the fallibility of any Study-Committee, why appoint them and why accept findings of Committee of 1969; what if they were to be wrong also? Then surely the last mistake is a lot worse than the first.

II. Far from being against an up-to-date translation of the Bible (a need which has for some dark reason been grossly exaggerated), we believe that such an undertaking ought not to be trusted to men who by their own pronouncements and writings have placed themselves in the departments of unbelief, liberalism and evolutionism.

III. That this is true has been abundantly evident, for the "fruits" of their labours have been examined and judged by able scholars, such as Dr. O. T. Allis, Dr. Simon Kistemaker, Dr. W. Hendriksen and many others of our Church, not to mention the many booklets and pamphlets issued by other Christian men. They all have condemned the use of this Version in a true Confessional Church. Can we afford to ignore the warnings of these people, who were most certainly alerted by the Holy Spirit?

IV. It is one thing to be so "tolerant" as to allow unscriptural interpretations of God's Word to upset and confuse many of our people, but surely it is another and more serious matter to permit the perversion of the Word itself. According to Dr. Allis the men of the R.S.V. have not done their utmost to give us without addition and without omission what the New Testament writers actually said. And Dr. Kistemaker may be quoted as follows: "Therefore, because the R.S.V. does not provide a faithful translation of the original text, Christians who hold the doctrine of infallibility and inerrancy of the Scriptures may not be satisfied with a 'standard' version in which these doctrines are not honored. But how can we expect faithfulness to these doctrines by men who do not believe in the inspiration and inerrancy of the Bible themselves? In conclusion we must ask the question if the Fear of the Lord has departed from us and if so, must we not expect God's wrath upon us and subsequently a progressive darkening of our understanding to the point of total apostasy unless we begin to resist the powers which would have us to sell our heritage. It is not a sign of watchfulness, that so few of our people have shown openly their concern about the inroads

the Evil-one has made amongst us and unless we resist the devil he will not flee from us. Few of us are aware that the copyrights of the R.S.V. are the property of the World Council of Churches, so every time we purchase one of their Bibles we strengthen the hand of the enemy, and at the same time fatten their treasury. God has pronounced His curse upon everyone who adds or takes away from His Word. May we be partakers of the deeds of ungodly men, who have done just that? Surely our need of a more up-to-date translation does not warrant so great a sin. Let us clean up our house, and return to the faith of our fathers, who moved in the Fear of the Lord, which is the beginning of all understanding. May God grant us a true repentance from our longstanding indifference.

Yours respectfully,

Mrs. J. W. Howard.

Delta, B.C.

☆

### REPLY FROM REV. J. QUARTEL:

Dear Mrs. Howard,

The editor has sent me your communication for comment, though strictly it is not addressed to me but to the readers. Nor is it a reaction to my opinion but a decision of synod.

Therefore, if you intend your protest to accomplish something, you should address yourself to your consistory and through them and classis to synod.

But let me make a few comments on what you write.

I appreciate your concern about our church and her doctrinal purity. And I commend you for not just talking, but actually trying to do something about it.

You ask whether the opinion of the 1954 study committee is not more acceptable than the opinion of synod 1969. And if not, you ask, why appoint committees if we reject their opinions in later years?

Of course you are right that all of us, and our committee are fallible. That should surprise no one. And our fallibility is no reason to stop studying. It is also normal that the latest decision is accepted in preference of an earlier decision, if the latter one is the result of a deeper study. That does not mean that younger men are wiser than older men, or the youngest committee is better than a pre-

vious committee. It simply means that we have had more time to study, and we now know things we did not know before. That is the case with the RSV.

Whether the translators of the RSV "have placed themselves in the department of unbelief, liberalism and evolutionism" as you say, I don't know. It is the fruits of their labours we are interested in, their hearts we leave to the judgment of God. If they give us a technically correct translation, I think we may thank our Lord. Who at times can use men about whose heart we are uncertain to give things to the church, she needs.

It is true that some of our leaders have advised against the use of this translation in our churches. You suggest that they, rather than others should be listened to. That may be, but then we need some good reasons for that. On the other hand you should remember that our synod did not say either that the RSV is the perfect translation. It just stated that it may be used as well as the King James, or the ASV. There is no perfect translation. All translation is the work of man, and bears the stamp of the fallibility of man. All synod intended to say is, that though the RSV has faults (on which a committee is still working, advised by professors in our seminary) its faults are no greater than those of the King James and the ASV.

You seem to imply that our synod allowed "the perversion of the Word itself". That is a serious charge. But that needs substantiation before it can be taken seriously at all. It is not clear to me that accepting the RSV is perverting the Word.

And your last charge is that the RSV copyrights are held by the

World Council of Churches, so that each time we buy these bibles we support that organization. That may be, but why should that suddenly concern us. Some of the money we spend on the King James version may end in the pockets of godless printers. Who knows what they do with that money? They may print dirty books with it, or live a life of sin with it. But that never concerned us before, as far as I know. We just figured that this was their responsibility, not ours. We might have to warn them against their sins, but it did not keep us from buying the bibles. If the RSV, therefore, is a good translation, good enough for our use, as synod said, we are free to buy them. What the WCC does with the money we pay them is their responsibility, not ours. Right?

I agree with you, wholeheartedly, that we need repentance from longstanding indifference. We do very much need the involvement, the concern, the prayers and the letters of our people. We need more people who stand on guard against the enemy. But we need each other, we need to listen to each other very carefully, so that we will know clearly that what we fight is indeed the real enemy. You know as well as I, that what has happened in the history of the church too often, is that Christians fought one another, they split, divided the church, divided their unity, their strength. As a result they neglected the real enemy, and because they weakened one another, it was easier than ever for the enemy to infiltrate the church. Let us fight, you and I, together with all the saints, but not until we know, really know, what we are fighting.

With warm regards,

Jack Quartel.

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### WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 5

Het is al bijna twaalf uur. Albert is al op hoge benen naar de bushalte vertrokken. Dan ziet Andries een meisje aan een tafeltje zitten, dat hem wel wat lijkt. Ze is klein van stuk. Goed, dat is hij ook. Maar ze ziet er stevig en pittig uit. Ze heeft zwart haar, bruine ogen en een mooi gezichtje.

Andries is al bij haar en trekt bedachtzaam een stoel aan. Langzaam gaat hij zitten. Dan kijkt hij het zwarte donkere meidje recht in de bruine ogen en zegt:

"Je zit hier maar alleen, alsof men je vergeten had."

Ze neemt die vrijmoedige knaap eens even op en vraagt:

"Zo, vind je dat?"

"Ja, of is het niet zo?"

"'t lijkt er wel een beetje op," lacht ze. "Wil je het weten? Ik was vandaag met een vriendin op stap. Ze heeft verkiezing, maar die jongen is in dienst. Laat hij nu twee dagen verlof hebben, en haar hier op het terrein zitten op te wachten. Nou ja, ze zijn samen afgestoken, begrijp je. En zo zit ik hier in m'n eentje."

Andries zit haar wat aan te kijken. Hij mag dat meisje zo maar opeens graag.

"Wat zou je ervan zeggen, als wij vandaag maar eens samen optrokken?" vraagt hij.

Ze trekt de schouders op. "Ik weet niet, ik kan niet zeggen dat ik daar zo veel voor voel," zegt ze. "Ten eerste ken ik je niet, en dat vragen van meisjes zo op feesten is ook wat uit de mode, geloof ik . . ."

Andries schudt het hoofd. Daar begint die ook al met die onzin.

"Och, onzin," zegt hij. "Wil je weten hoe ik heet? Andries Blomhuis. Ik woon op de boerderij Hoge Heuvel . . ."

"O, woon je daar, die plaats ken ik wel. Ik woon tussen Oude Horne en Oudeberkoop, en dan ook nog een zandweg op. Wij wonen daar helemaal op ons eentje."

Andries neemt dit even in zich op. Hij zou willen vragen: zijn ze boer bij jullie?

Maar hij doet het niet.

"Ben je hier op de fiets?"

"Ja, en jij?"

"Ik ook."

Dan is er weer stilte. Als er een kelner langs komt, vraagt hij: "Wat wil je drinken . . . ?"

"O, Cola maar."

Andries bestelt het. Als de kelner het heeft gebracht, vraagt hij nog eens: "Nou, wat zeg je?"

Ze lacht even. "Als jij dat nu zo graag wilt, vooruit dan maar, maar . . ."

"Wat maar?" vraagt hij, als hij haar arm neemt en ze samen het terrein opwandelen.

"O, niks . . . zo maar . . ."

Het feest is al afgelopen als Andries en Sjoeko — zo heet ze — op hun fietsen stapten en het dorp uitrijden.

Ze hebben deze middag ook wat in de bossen gedwaald. Ze weten nu al zo het een en ander van elkaar. Ze heeft hem verteld, dat haar vader het vak van mollenvanger beoefent, tenminste als hij niet iets anders aan de hand heeft.

Zo koopt hij 's winters hulst bij de boeren, hulst met bes. Daarmee rijdt hij dan per auto naar Amsterdam en Rotterdam. Dat verdient goed.

Die vader Trapper schijnt een veelzijdig mens te zijn, want hij kan ook figuren uit been zagen, waarmee hij soms de scholen langs reist. Sjoeko zelf is gezinsverzorger en bijna geen dag thuis.

Deze onthullingen hebben Andries nu niet bepaald in een hoera-stemming gebracht. Ja, gezinsverzorger is hem best. Maar haar vader . . . Och, hij zelf zou die man nog wel aanvaarden, maar zijn vader . . .

In elk geval is hij nu met deze Sjoeko Trapper en hij gaat met haar naar huis. Als haar ouders al naar bed zijn, hoeft hij de hele man niet eens te zien. En als ze niet naar bed zijn, nou alla, het is zijn schoonvader nog niet. Dit meisje is hem echter heel best naar de zin. Hij vindt, dat ze goed bij elkaar passen ook.

Lies hebben ze nog gezien en even gesproken, al was 't maar heel vluchtig.

De avond valt over het Friese land. In de dorpen, die ze passeren, zitten de mensen op banken en stoelen in de tuintjes voor hun huizen. In Oude Horne draaien ze een zijweg op, pal het zuiden in.

Ze spreken niet veel meer. Het is Andries een beetje wazig, als hij tracht uit te vinden, van welke kleur en richting deze Sjoeko is. Maar uit haar verhalen meent hij op te moeten maken, dat ze wel eens uit een niet-kerkelijk gezin kan komen. En wat dan? Tja, daar zit Andries mee. Als het zo is, had hij misschien . . .

Ze draaien een zandpad in. "Ik rij wel voorop," zegt ze. "Ik weet hier de weg beter dan jij." En ze lacht wat geheimzinnig.

Het pad loopt met bochten door heide en door bar slecht land. Huizen staan hier niet meer. Ja toch . . . tussen een plukje bomen steekt een dak omhoog. En dan rijden ze het erf ook al op. Dat erf is ruim, de groentetuin en een akker aardappelen staan er mooi bij. Het huis is maar klein. Er staan veel klokken op het erf, tegen de muur groeien klimrozen.

Sjoeko gaat hem voor naar binnen. In de kleine achterkamer zitten haar ouders. Trapper is een mooie man, van een vijftig jaar, goed gebouwd met rechte schouders en een knap gezicht. Grijze ogen kijken Andries aan.

"Kijk es aan," zegt Trapper, "Sjoeko met een vrijer."

Hij steekt zijn hand uit en geeft een ferme handdruk.

"Andries Blomhuis . . ."

"Zo, zo. Kornelis Trapper."

De vrouw is zeker jonger, zij draagt een witte zijden blouse en haar gezicht is nogal opgemaakt. Grote hangers draagt ze in de oren.

Zo, daar zit Andries dan bij Kornelis Trapper in huis. Ze praten hier geen Fries. Hier in deze uithoek van Friesland vlak tegen Noordwolde spreekt men het Saksisch dialect.

De vrouw schenkt al koffie. Sjoeko doet verslag van haar belevenissen: dat de jongen van haar vriendin verlof had . . .

Trapper lacht wat. "Het was er voor jou niet minder om," zegt hij. "Waar kom je vandaan?"

"Vlak bij Oudeslout. U weet misschien wel: de boerderij 'Hoge Heuvel'?"

Nu lacht Trapper een hagelwit gebit bloot. "Of ik die weet. Ik heb van je vader voor een jaar of drie al eens hulst met bes gekocht. Ik had er een behoorlijke strop aan. Begrijp me goed, dat was niet de schuld van je vader. Maar dat jaar wilde het niet. Ik en een maat van mij kochten elk jaar een kleine vrachtauto vol hulst. Daar reden wij dan mee naar Amsterdam of Rotterdam. Ik heb er wel eens duizend gulden voor gemaakt. De hulst kostte ons zo'n driehonderd tot vierhonderd gulden inkoop. Dus reken maar uit. Het waren goede handelstjes. Maar dat jaar dat ik van je vader kocht, wilde het niet. Waar het aan lag? Wie zal het zeggen? Maar de dole dienders daar in Holland wilden niet kopen. Wij hadden een strop van een paar honderd pop."

De vrouw lacht. "Je moet het maar wat door elkaar nemen. Willen jullie nog wat eten? Brood?"

Ze bedankten. "Wij hebben genoeg gegeten vandaag," zegt Andries.

(Wordt vervolgt)

CALVINIST-CONTACT — SEPTEMBER 25, 1969





## THE WORLD AROUND US

# INDONESIA: The Problems with Education, Integration and Population

Today, Indonesia has an estimated 120 million residents, making it the world's fifth most populous nation. Only China, India, the U.S.S.R. and the United States surpass her. Considering that in 1950 there were only about 77 million inhabitants of the country, the increase has been great and has brought very difficult problems to the nation; one of which has been in education.

The construction of permanent and semi-permanent buildings for elementary schools (often constructed by voluntary work teams) during the latter fifties and early sixties barely kept pace with the increase in population. This did nothing to take care of the backlog of children who did not get adequate education. To absorb the increase in children, elementary schools are sometimes forced to run two or three sessions a day and increase class size to sixty or sometimes seventy pupils. At high schools, technical colleges and universities the lack of space was also acute in the early sixties.

In addition to the problem of lack of space, there was, in the early part of this decade, also a lack of teachers. The population growth during the 1940's was very low in Indonesia. This is contributed to the fact that the Japanese occupation, then the return of the Dutch, and the guerilla war to free themselves was a time of turmoil for the Indonesians. The birth rate was down and many men were killed, thus there were less people available from which teachers could be recruited — and this at a time when more teachers were urgently needed. So situations resulted, like in Bandung for instance, in the early sixties where a chemistry instructor at the Bandung Institute of Technology would also lecture at the Pakjadjaran State University medical faculty and at the educational center for artillery officers. The director of student teaching would also serve as the principal of a highschool and would lecture on social psychology for one of the smaller colleges.

The problem was further compounded by the uneven population distribution in the country. Java and its small companion island of Madura represent less than 7% of the nation's land area but contain 62% of the population. Borneo has 28% of the land area but only 4% of the population, while West Irian (Western New Guinea) has 22% of the land but less than one per cent of the people. This makes Java, with about 480 people per square kilometer, one of the most crowded areas on earth, while Borneo with eight people per square kilometer and West Irian with less than two are among the sparsest.

During the fifties the educational institutions on Java prospered in relation to those on other islands. High school principals and university presidents could easily visit Djakarta and press their needs directly and frequently on the central authorities. Administrators from other islands could not do so. The result was that by the early sixties Java had four centres of advanced education, concentrated in four urban areas.

Java, in comparison with the other islands, was fairly well provided with schools for higher education. This brought resentment from the other islands for two reasons. One was that much of the other islands brought in foreign exchange money through the products they exported (e.g. Sumatra, Kalimantan and Sulawesi produce oil, copra and rubber and Bangka produces tin) and this money was spent in Java with little benefit going to the other islands. The other complaint was that the young people who were able to go to institutes of higher learning had to go to Java. This was more costly for them than for those living on Java, thus giving a lesser chance to those living on other island. Also, from the young people that did go, few returned. Many of them found jobs with the government or teaching positions on Java, thus enriching one island at the expense of the remainder.

It was not till after the ouster of Sukarno, in 1965, that changes were made in the education set up. More schools were built on the other islands, including institutions for higher learning. This has brought about the desired effect, as far as the other islands are concerned, of allowing young people to study closer to home, and also of keeping the talent for the development of their own island. It has also brought about another aspect which the new government under Suharto had not anticipated; the islands have become much more independent. No longer do they have to look to Java for all they need; the new leaders produced at home tend to have a more individualistic outlook, will stress the need of the home community over that of the nation and strive to enhance the position of their own island, sometimes to the detriment of others.

A more important problem, however, is that of the rapid population growth. In the 1960s the economy was not sufficiently viable to support a stable Java population of sixty-five million properly, much less care for a growth of one or two million people a year. And in the long run, even the healthiest economies would not suffice, because at a conservative growth rate of only 2.5%, the population of Java in 150 years would be more than the world's population in 1966. President Sukarno had always forcefully rejected the idea of birth control and his idea became official government policy. Instead, he advocated that more land be exploited and that people be urged to migrate from Java to one of the other islands. The government did provide some financial assistance for transmigrants, but it was wholly inadequate for the large numbers that would have to be moved. Very few villagers were willing to leave to try and convert jungles into farmlands among unfriendly tribes in Sumatra or Borneo. Even more discouraging was the fact that between 1960 and 1964 the number of voluntary immigrants to Java outnumbered the transmigrants out of Java.

With the advent of the new government under Suharto, things have

changed. The government still does not officially have a policy of birth control, but public health officials openly support family planning by giving information to those interested and by supporting local family planning groups which have sprung up, largely through the initiative of interested people. A number of small-scale surveys have been undertaken in order to determine how the people react to family planning. Although the figures do not give the whole picture it appears that most urban and better educated classes are strongly in favour of government action. They suggest that the government should set up clinics to give out both information about birth control and also free contraceptive devices for those who cannot afford them.

Those in the lower socioeconomic strata have expressed the least enthusiasm for birth control. They are also the ones who have the largest families and know the least about the various methods of contraception now available to them. If the government is going into birth control education, this segment of the population would need the most extensive coverage. Since this is also the largest segment of the population, the cost could well become very high.

But the government really has little choice. The population density on Java is already too high. People must either be moved to other islands, or a slower rate of increase must come about. The price of voluntary birth control (which is preceded by extensive education programs) is much cheaper and more feasible than massive transmigration programs to other islands. In the latter case, the problems of money for new investments and the difficulties of integration among new tribes may well shatter the fragile peace which presently prevails in the nation.

J. J. Bout.

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## Let's Play Chess!

Editor: Mr. C. Hess

### THE JUNE AND JULY LADDER

Contestants:	Points:	352	353	354	355	356	357	358	359	A	B	C	Sub- Total	Previous Total	TOTAL
T. Palmer (I), Wayne, N.J.	3	2	3	3	3	2	3	2	2	3	4	5	33		
A. Guillaume (VI), Edmonton, Alta.	1	2	3	2	3	2	2	2	—	—	—	—	15	79	94 Winner!
G. Vandenberg, North Burnaby, B.C.	3	2	3	2	3	2	2	2	—	—	—	—	19	70	89
B. Kobes, London, Ont.	2	2	3	2	3	2	3	2	3	4	5	—	31	52	83
K. Wiersma, Duncan, B.C.	3	2	3	2	3	2	3	2	3	4	5	—	32	45	77
F. Reinink, Walton, Ont.	—	—	—	—	3	1	—	2	—	—	—	—	6	65	71
A. Renema (I), Duncan, B.C.	2	2	3	2	3	2	—	2	0	4	0	—	20	51	71
A. Bruinsma, Chatham, Ont.	1	2	2	1	0	1	0	2	—	—	—	—	9	56	65
M. Melissen, Greenwood Kings Co., N.S.	1	2	2	1	3	2	0	2	3	4	5	—	25	37	62
S. Prinsenberg, Vancouver, B.C.	—	—	—	—	3	2	2	2	—	—	—	—	9	46	55
F. Baarda (I), Smithville, Ont.	3	2	3	2	3	2	3	2	3	4	5	—	32	19	51
F. Braakama, Copetown, Ont.	—	2	3	2	3	2	—	2	—	—	—	—	14	32	46
J. Heikamp (III), Sarnia, Ont.	0	0	3	1	3	2	0	2	—	—	—	—	11	33	44
	2	2	3	2	3	2	2	2	2	4	5	—	29	15	44

### REMARKS

After such a long time now at least we know again where we are: one winner, two almost-winners, and no newcomers. The "extra" nr. XIV was overlooked by more than the half of our number; the others got a nice push ahead unexpectedly. Hearty congratulations to Palmer, our faithful contestant in the States, who reached the top for the second time. Well deserved. The editor of the paper will provide you with a prize. Those who worked on No. XIII will be interested in the solution. Here your are: 1. N-R5, Q-B6 ch; 2. K-N1, RxQ; 3. RxP(N2) ch, K-R1; 4. R-N8 ch, K-R2; 5. R-N7 ch with perpetual check. One of our solvers called it a very interesting problem, and rightly so. Men, thanks for so many appreciative comments I received. It is just a joy to conduct this column.

### SOLUTIONS OF THE JULY PROBLEMS

#### No. 356 (dr. L. N. DeJong)

The only problem this symmetric problem caused was trying to find the functions of the (useless?) knights. Solution: 1. N-R3 tempo.

1. —, K-Q4; 2. Q-N5 mate  
1. —, K-B4; 2. Q-R5 ..  
1. —, P-Q4; 2. Q-R2 ch, K-B4; 3. Q-R5 mate  
1. —, P-B4; 2. Q-N2 ch, K-Q4; 3. Q-N5 ..

#### No. 357 (J. Katho)

This key move is in harmony with the whole theme of this problem: 1. QxP, Thr. 2. N-Q5 mate. The two main variations break up most of the pinnings but with terrible consequences for black.

#### No. 358 (K. A. L. Kubbel)

This was certainly the most difficult problem of the month. The black pieces seem to have been put on the board with no apparent reason. As soon as one tries to manipulate with the white pieces, you lose half. 1. Q-Q5 seems very attractive, threatening 2. N-P mate, but this fails after 1. —, R-R6. The solution is just as scrambled as the pieces of the boards are. Only the white King remains stationary. 1. Q-K4, thr. 2. NxP ch, KxR; 3. N-B7 mate.

Four different black pieces make up Black's defence. Three come out of hiding, while the most aggressive, the pawn, hardly knows what he is doing out there.

1. —, R-R6; 2. NxP ch, RxN; 3. Q-QR4 mate  
1. —, B-B2; 2. NxP ch, BxN; 3. Q-QN4 mate  
1. —, B-KN6; 2. Q-Q5, —; 3. NxP mate  
1. —, P-Q4; 2. Q-Q3, —; 3. NxP mate (2. —, BxB; 3. QxB mate)

So you see, the black pieces DO harmonize . . . to their destruction.

#### No. 359 (H. V. Tuxen)

It is rather rude for her majesty to push his majesty out of the way, but with so much to be done in so little time she really does

not have a choice, as all the solvers realized.

1. K-R4, thr. 2. Q-N4 mate.

#### No. XIV (S. Loyd)

This tug of war produced some very nice solutions.

- A) 1. RxP, BxR; 2. N-B3, B—; 3. P-N4 mate  
BxN; 2. R-R3 ch, B-R5; 3. P-N4 mate

That pawn wants to have something to say.

- B) — without the knight —

1. PxP, B-K8; 2. R-N4, BxP; 3. R-R4 ch, BxP; 4. P-N4 mate  
1. —, B-N3; 2. R-N4, B-Q1; 3. R-R4 ch, BxP; 4. P-N4 mate etc.

- C) — also without the pawn on R2 —

1. R-ON7, B-K6; 2. R-N1, B-N4; 3. R-R1 ch, B-R5; 4. R-R2, PxR; 5. P-N4 mate

1. R-QN7, B-K6; 2. R-N1, B-N4; 3. R-R1, K-R5; 4. K-N6, —; 5. R-K4 mate

Certainly a hidden method to checkmate.

### DUTCH

#### 356. Pa3 tempo

1. —, Kd5; 2. Db5 mat 1. —, d5; 2. Dh2, Kf5; 3. Dh5 mat  
1. —, K-f5; 2. Db5 mat 1. —, f5; 2. Db2, Kd5; 3. Db5 mat

#### 357. 1. De6; dr. Pd5 mat

358. 1. De4, dr. Pb3; Kb5; 3. Pc7 mat  
1. —, d5; 2. Dd3, —; 3. Pb3; mat (2. —, Lb5; 3. Db5 mat)

1. —, Lg6; 2. Dd5, —; 3. Pb3; mat  
1. —, Lf7; 2. Pb3; Lb3; 3. Db4 mat

1. —, Th3; 2. Pb3; Tb3; 3. Da4 mat

#### XIII. 1. Pa5, Dc3; 2. Kb1, Td2; 3. Tb7; Ka8; 4. Tb8 en eeuwig schaak.

#### XIV. A) 1. Tg3; Lg3; 2. Pf3 enz.; 1. —, Le1; 2. Tb3; enz.

- B) 1. hg3; Le3; 2. Tg4, Lg5; 3. Th4, Lb4; 4. g4 mat enz.  
C) 1. Tb7, Le3; 2. Tb1, Lg5; 3. Th1, Lh4; 4. Tb2, 5. g4 mat.

1. —, Lg1; 2. Tb1, Lh2; 3. Te1, Kh4; 4. Kg6... 5. Te4mat.

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## Wereldbevolking

In C.C. van 17 juli '69 lees ik een artikel van D.F. over Wereldbevolking. De problemen daarbij zijn geweldig. Veel wat daarover aangestipt wordt, besam ik ten volle. Evenwel heb ik enkele zinnen of delen van zinnen aange-streep, die naar ik meen van hun kracht beroofd kunnen worden.

1. "de vraag hoe men drie en een half biljoen mensen moet voeden". Ook zonder de felle propaganda voor geboortebepaling werkt die wel in steeds sneller tempo door, dat het 3½ biljoen in de eerstkomende eeuw niet bereikt zal worden. Bovendien het kunnen van mensen zal t.a.v. voedselvoorziening en leefbaarheid, gezien wat de laatste jaren is ontdekt en uitgevonden, verwonderlijk toenemen.

2. "de voorraad kolen en olie, die wij op het ogenblik hebben, kan niet vervangen worden". Er is alle reden te veronderstellen dat er aan het ontdekken van ontginbare voorraden niet spoedig een einde komt. Veel belangrijker evenwel is dat God blijkbaar voorzien heeft dat kolen- en olielagen uitgeput kunnen raken en aan mensen de wijsheid heeft gegeven om de kern-energie te kunnen gebruiken. En die is onvoorstelbaar groot.

3. "het betrekkelijk geringe gebied dat nog gecultiveerd kan worden". Mr. D.F. zou mij een groot genoegen doen als hij een landbouwkundige vroeg om duidelijk te maken dat nog biljoenen acres gecultiveerd kunnen worden. (Het vraagt althans een radicale herziening van het begrip rendabiliteit, en van winstogmerken.)

4. "kan niet zo'n grote opbrengst opleveren, dat het voldoende zou zijn voor de snelle bevolkingstoename." Elke landbouwkundige zal kunnen duidelijk maken dat de productie per oppervlakte-eenheid is te verveelvoudigen. (Alleen er zijn te weinig erters, er is te weinig koopkracht.)

5. "de zee als voorraadschuur" "synthetisch voedsel", "al deze dingen zijn ontoereikend."

Om kriebelig te worden: we zijn nog lang niet toe aan plantaardig zeevoedsel, en synthetisch voedsel,

en waarom zou de productie van het laatste zo begrensd zijn?

Het uitgesproken Godsvertrouwen doet weldadig aan. Maar God vraagt van de mens gehoorzaamheid.

a. "vervult de aarde". En de aarde is nog bijna zo leeg als voor zesduizend jaar. God gaf de mens in 1969 het vermogen om de 80% die onbewoonbaar geacht werd, bewoonbaar te maken.

b. "verspreidt u over de aarde". En de mensen gaan in versneld tempo samenpakken. Daarbij was de torenbouw van Babel maar kinderspel.

Waar zijn de boetpredikers?

Hoogachtend,

G. W. Kaemingk,  
Wilp (Gld.), Ned.

### ANTWOORD

Graag wil ik iets zeggen over hetgeen Mr. Kaemingk aanstipt.

1. Met een beetje optimisme kan men het met Mr. Kaemingk wel eens zijn, dat eer het aantal van 3½ biljoen mensen is bereikt, men heel wat meer efficiënt werkt en er heel wat meer uitgevonden is. Als wij dan maar niet denken, dat het momenteel wel in orde is met de wereldbevolking, en dat de nood pas komt, als er drie en een half biljoen mensen zijn. Die nood is er nu al. Op dit moment zijn er tussen één en twee miljoen mensen ondervoed, terwijl er dit jaar miljoenen mensen sterven van de honger. Het vraagstuk is niet iets van de toekomst. Het is urgent nu, vandaag.

2. Ik geef direct toe, dat de kern-energie in opkomst is en dat die straks de kolen- en olie zal vervangen. Dit is tenminste onze verwachting en onze hoop. Maar zover is het nog niet.

3. en 4. Dat er nog onmetelijke gebieden gecultiveerd kunnen worden, staat te bezien. Inderdaad zal een landbouwkundige hier beter over kunnen oordelen, dan ik. Maar om de enorme bevolkingstoename toereikend te kunnen voeden is ook wel een uitzonderlijk grote uit-

breiding van gecultiveerde grond nodig. Is die er? Mr. Kaemingk schijnt hierop gerust te zijn. Ik ben dit eerlijk gezegd niet. Nog niet.

5. Dat de zee een voorraadschuur zou zijn en dat wij binnen afzienbare tijd synthetisch voedsel zouden gebruiken, lijkt mij op dit moment nog een vage hoop. Maar ook al zou dit werkelijkheid worden, dan heeft men er nu niets aan en ook niet in de eerstkomende tien jaar.

Stel dat alles, wat Mr. Kaemingk nu optimistisch en ik pessimistisch beziet, toch werkelijkheid wordt, hebben wij dan het probleem opgelost van een redelijke verdeling? Mijns inziens zit daar de grote knoop. De mens kan veel en zal nog tot veel meer in staat zijn. Maar egoïstisch als de mens is, hij kan het niet naar ratio verdelen. En dat was eigenlijk mijn punt. Wij zijn op onszelf gericht en willen daardoor eerst

voor onszelf zorgen. Dat maakt het zo moeilijk. Het gebod: Heb God lief bovenal en uw naaste als uzelf, is maar niet iets voor de ziel. Het is een levensgebot. Daarnaast te luisteren en daarnaar te handelen is de sleutel, die zelfs het meest economische probleem oplost. En dat is het wat ik in mijn artikel trachtte naar voren te brengen.

D.F.

Everybody wants to be happy, but the happiness that "everybody" wants turns out often to be a disastrously selfish thing.

— Paul S. Rees.

☆

It is not the chastening itself that does good, but the teaching which attends and explains the chastening.

— Willard H. Taylor.



IN NEWFOUNDLAND a government barge moves a house to a new location in a "growth centre" in a continuing program to end the isolation of most coastal villages. Moving the house can make transition to a new life easier for a family. During the last four years 10,000 persons have been re-settled and the target is 80,000 in the next ten years. In the early 1950s, there were 1,300 communities along Newfoundland's 6,000 miles of coastline. About 450 had fewer than 100 persons each. Many were doubly isolated on islands off the coast. About 300 have now gone due to resettlement inland and to the trend to urbanization. (Financial Post Photo)

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16 november: Gereformeerde Kerkdienst Vrijgemaakt Boles-Slikkerveen. Voorganger: Ds. B. van Riet.

# Breng iemand in Holland dit jaar een boel blijdschap.

Breng uzelf. U bent al de blijdschap die Uw vriend of verwant, die er erg naar verlangt om U te zien, nodig heeft. Of als U nooit naar het land van Uw erfdeel bent geweest, maak dan dit jaar plannen om er heen te gaan en bezoek de plaatsen waar U van gehoord hebt, de plaatsen waarover U gesproken hebt, de plaatsen die U altijd hebt willen zien.

Air Canada maakt het meer dan ooit tevoren gemakkelijker voor U om dit jaar Holland te bezoeken. Wij gaan zelfs zover om U het vlieggedeelte te lenen om er te komen. (Dat is wat ons "Vlieg nu betaal later" plan behelst.)

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Maar als U het dit jaar niet voor elkaar kunt krijgen om naar Holland te gaan, laat dan iemand die U mist naar Canada overkomen. Stuur ze vooruitbetaalde biljetten via Air Canada.

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# AIR CANADA





# FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

## Guest Article

### "That Sickening, Sagging, Second Sunday Service"

At last somebody has to break the silence and to air the uneasiness. We have the second service on Sunday, but nobody is happy with it, and if we don't bring in some changes, we will lose it for sure. That is not on account of the church-people totally; it is also on account of the order we have made for this service.

I have read and searched about this second service in history books; I have talked about it with many ministers and church goers and I have come to the definite conclusion, that there is something wrong with the order of worship in this service. And, therefore, I want to propose some suggestions in order to save this service for the happiness of the people.

This is not written for the desire to tear something down or to bring something new. Nobody has to complain: has this to be dropped too, or has this to be changed also? It is only for the purpose to improve what we have, and even to return to the old custom, which we have forsaken.

The morning service in our churches is well-attended and appreciated by our people. I love this service, to gather with the people of God, to hear His Word of salvation, to be revived in faith and service. But as much as I like the first service do I dislike the second service as we have it now. And the people don't like it either. It is always: we have to go twice, we cannot let the minister leave with empty pews; but it is not with joy and happiness to go to God's house of worship. And this is, partly at least, BECAUSE WE HAVE MADE THE SECOND SERVICE A DUPLICATE OF THE FIRST ONE.

The preaching of the Word of God as summarized in the Heidelberg Catechism gives a hint in the direction why this second service was introduced in the church and how it should be organized. After the great Reformation in the 16th century the church leaders found that the people had not much knowledge of the Word of God and therefore Catechism were written and accepted for the instruction of the youth and THIS INSTRUCTION WAS GIVEN IN THE SECOND CHURCH SERVICE ON SUNDAY. THE CATECHISM CLASS WAS ON SUNDAY. Slowly this class was transferred to the days of the week and we don't have it anymore on Sunday. In those days all the young people were sitting in the front of the church (imagine, boys and girls!), and some had to answer a question about the Lord's Day of last week.

This transfer to the days of the week might have been profitable for the catechism instruction, but it killed the second service. Who will enjoy two things a day, which are exactly the same? Who will take breakfast twice (too light) or dinner twice (too heavy)? Yet the Protestant churches are practising this on Sunday. And this practice deviates from Scripture and from the custom of the old church.

The Synagogues of the Jews had reading and preaching of God's Word on the sabbath day, and Jesus went there, Luke 4. In the afternoon they had the hour of prayer. The Roman Catholic church has Word and Sacraments in the morning, the benediction (het Lof) in the afternoon. Only the Reformed churches have the services developed into two services, conducted by the minister and have the congregation inactive.

To make matters worse, some ministers even preach the catechism in the morning service (I have done it) to punish people, who do not show up in the second service.

What have we to do? Cancel the second service? No; only return to the custom given in the Bible and in the practice of the old church. Basically it is this: THE PROCLAMATION IS IN THE FIRST SERVICE, THE RESPONSE OF THE CONGREGATION IN THE SECOND ONE. Therefore, let the congregation say the votum; have a member read the scripture, or make it responsive reading, as many psalms are set for this; let the confession of faith be recited or sung by the congregation; one member can say the prayer; have several of the young people take the offerings responding to the different causes. The minister will have a short sermon and questions may be asked and answered. Why not? The people have to think and to receive and thus the questions will come up. Now some members phone the minister about the sermon and he answers the whole congregation in the bulletin. Why not have this immediately in the service? Everybody will profit by it. In Acts 13:14 we read that the Apostle Paul and his friends were asked as common members of the congregation to take part in the service. This participation may seem not feasible or possible, but we could try it.

I hope that my reasoning is clear. It is not proposed to make the second service more attractive or to make a compromise to the changing times or to people who want something new and different. It is only for the reason to express reality, to make the church services what they have to be in proclamation and response.

Rev. H. Numan Sr.

## LAITY

Greek: laikos, French: lai, from laos, people. Today: the body of the church people as distinguished from the clergy. This distinction did much harm to the development of the Church. In the light of Scripture it cannot stand.



## SCANNER

### EDITOR'S OBSERVATIONS IN THE UNITED CHURCH OBSERVER

DOWN AT THE DEAD SEA, after the guide had pointed out how dead things are — no fish, no flowers, no trees, few birds — the Jewish driver told about the New Yorker who was astonished to see a native casting a rod into the sea. "What are you doing?" he wanted to know. "What do you think I'm doing?" the Dead Seaite replied making another cast.

"But the guide said there were no fish here," countered the American.

"You don't want to believe everything those guides tell you," the native said, reeling in. "Well, do you catch anything?" the tourist persisted. "You don't think I'm stupid or something," the fisherman said, casting again.

"How many did you catch today," the visitor asked. "Oh, that's my secret, my trade secret," and he made a long expert cast. "You give me five dollars and I'll tell you."

The tourist demurred but he was curious, so finally handed over a five dollar bill (U.S.). "You're the sixth," said the native, as he pocketed the bill and gathered up his gear.

Q. I would like to know what the rules of the United Church are in connection with the retirement of a minister. Is a minister automatically retired when he becomes a certain age, as is usual in industry?

A. There is no automatic or compulsory retirement age for a minister in the pastorate. There is for General Council officers, some college professors, and the like. A minister may retire and become eligible for pension after 40 years' service or when he is 68, or earlier for health reasons.

— United Church Observer

Evangelical leaders of Argentina have founded the Evangelical Theological Society. Its creed is like that of Inter-Varsity Christian Fellowship. Latin America IVCF director Dr. Rene Padilla is president of the new group.

Conversions to the Christian faith have reached "staggering proportions" in some parts of India, a militant Hindu leader reported at an all-India Hindu conclave. A massive drive was planned to win back the converts.

(Christianity Today)

BURLINGTON, N.C. — By a narrow margin Orange Presbytery voted here to admit a minister who said he believed Adam was a historical person. The court thus overruled its examiner on theology, the Rev. John Leith, professor of theology at Union Seminary, Richmond.

In his lengthy examination of Love, who came here from Knoxville Presbytery and the post of assistant pastor at Chattanooga's Brainerd Church, Dr. Leith established that Mr. Love believed the Bible to be the infallible and authoritative Word of God. After asking about his belief in the historicity of Adam, Dr. Leith moved on to questions about Mr. Love's attitude toward ministers who held other views.

The examiner asked if Mr. Love would use the question of Adam's existence in any future examina-

tion of candidates seeking admission to the presbytery, and the response was affirmative. Under further questioning he said that while he would take a candidate's answer on the Adam question seriously he would base his decision on whether to vote for admittance on his views as revealed in the total examination.

During the debate Leith contended that the problem was not caused by Mr. Love's views but by the possibility that he would make the Adam question a test in future examinations. In one of his speeches on the floor he denounced ministers who affirm Biblical infallibility to the degree that they believe the Bible even in the face of what he described as "the facts of science and the opinions of almost every Old Testament scholar."

Several commissioners rose to defend Mr. Love and to suggest that it would be unthinkable to turn down a minister as "too orthodox" when he believes the Scriptures and the teachings of the Westminster Confession of Faith.

— Presb. Journal

A Reformed minister, Rev. A. Verduin, published a poetic contribution in "The Pioneer".

Two week ago, after a sermon on Hebrews 11:6, the beautiful "Gedang 300" kept coming back in my mind. "Wat de toekomst brengen moge, mij geleidt des Heren Hand." I made an English translation to the best of my ability. Perhaps it could serve some younger people among your readers, who do not understand the Dutch language anymore.

### ON PROBLEMS AND FRUSTRATIONS

by Jacqueline van der Waals (1883-1922)

Whatever the future may bring,  
His Hand leads me;  
with courage I look at the blank spot ahead,  
Lord, teach me to follow, to trust You completely;  
What You do is right; make in Your steps me tread.

Whenever Your moves seem so awkward, mysterious,  
don't let me ask "why", but by faith make me walk.  
I can't comprehend You, the Timeless, Victorious;  
to You, make me listen, with You make me talk.

Wherever I go by myself, I'm frustrated!  
Prevent me from solving my problems alone.  
Take my hand in Yours, make me child, fascinated,  
whose Father knows best and has staked the unknown.

This try will certainly meet appreciation. Would it inspire somebody to compose a tune that this poem could be sung? Or would no. 311 in the Christian Reformed Psalter Hymnal suffice?

"A preacher who was in the habit of writing his sermons out carefully found himself at church one Sunday morning without his manuscript. 'As I have forgotten my notes,' he began his sermon, 'I will have to rely on the Lord for guidance. Tonight I shall come better prepared.'"

LUTHER, CALVIN AND ROME has a large circulation of 130,000!

From the start support came from co-operation between Reformed and Lutheran believers. Recently also Roman Catholics gave their contributions, but only for the special Christmas- and Easter issues. However, from now on this Roman Catholic co-operation will be given on a regular and legal basis. Rome, Luther, and Calvin are going to join their efforts in bringing the gospel of salvation to the world.

## HITHER and YON

### BUILDING ACTIVITIES

The consistory is called together in a special meeting tomorrow night at 8 p.m. The committee which was appointed to investigate the possibility and to make a plan of a building for youth and church activities, has finished its report and will present it to us at this meeting. May the Lord bless the efforts which are made to make the facilities of our church up to date.

(Fruitland, Ont. C.R.C.)

It was passed by the congregation to authorize \$65,000 to be spent for a new church building provided that \$25,000 is raised either in cash or by pledges, to cover the amount of the existing debt. It took faith to make this decision.

(Cornwall, Ont. C.R.C.)

In the BROCKVILLE, ONT. bulletin (C.R.C.) sermons are announced weeks before:

Series of sermons: During the month of July your pastor hopes to preach four sermons on the Book of Jonah, each time on Sunday morning. The four themes for this month will be:

1. Running away from God.
2. Running to God.
3. Running with God.
4. Running ahead of God.

FROM CLARKSON, ONT. C.R.C.: EVANGELISM: The committee met with Rev. Bradford of the Park Royal Bible Church on July 1. Evangelism experiences were exchanged. Rev. Bradford is in favour of concentrated evangelism by dedicated Christians of many denominations covering the entire town of Clarkson.

The committee requested Rev. Bradford to ask his congregation to co-operate with the Chr. Ref. Church to canvass all of Park Royal and distribute the best copy of the magazine the Way. During this canvass the Park Royal people will be asked if they would appreciate a visit to discuss the contents of the magazine the Way.

From DUNCAN, B.C. we may learn what a nursery can mean: From the Extended Nursery

Our little ones were able to save by their weekly little gifts the amount of \$30.00. This was sent to the Canadian Home Bible League. Their special project as related in a letter is the following: "The Bible League has found ways and means to provide Scriptures for distribution behind the Iron Curtain. We have the opportunity to place approximately 150,000 Scriptures, including 100,000 New Testaments. We see this as one of the greatest opportunities we have received in many years. Will you share with us in this project? Surely all of us would rejoice if missionaries could be sent to these places. However, that is impossible, but let us never forget, God's Word community."

## TRY IT

No. 4

A hissing tree produces a Bible book.

Solution of No. 3:  
NAHUM (human)







ON UNDERSTANDING THE SCRIPTURES

(Continued from page 1)

treatment may well be defective and deserving of severe criticism, but let's look at the kind of criticism it gets. The manual is quoted: "God's providence makes all things work together for good. Therefore, own divine providence in everything." (also in the killing of six million Jewish people, we would ask, and in the destruction of Hiroshima?) 'Nothing happens by chance,' and 'man proposes, but God disposes.' As general truths such statements are blasphemy. 'God's people are the particular object of this providence,' (except when they are thrown before the lions or facing the firing squad, we are tempted to add.) Within this frame of reference Providence has become another god over against Yahweh; benevolent or cruel Fate, depending how we fare in life.

That there are for us insurmountable problems in attempting to relate the Bible's teaching about man's responsibility for his action, on one hand, to its teaching about God's sovereign rule over the universe and everything in it, on the other, has always had to be faced and is something that we should readily and humbly admit. What is wrong for us to do, as many have always done it, is to try to maintain man's responsible role by denying God's sovereign rule. Does not the professor's flippant ridicule of the statements of the Bible manual come down to exactly that?

Let us look seriously at the statements that he with his thrown-in comments would dismiss as preposterous. And let us not look at them from the point of view of the secular world which would, of course, agree with him, but in the light of the Bible which he is avowedly trying to help us understand.

Are we or are we not to "own divine providence in everything," also in the killing of six million Jews and in "the destruction of Hiroshima?" Isn't it out of question to say that God was in control in such events as these? Let us look at a historical parallel recorded in the Bible to teach God's people. In Isaiah 10 the prophet had to address himself to the Assyrians, who with the mountains of mutilated corpses they left in their wake were one of the nearest parallels one could find to Hitler with his prison camps and gas chambers. God's prophet had to address the conqueror: "Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets . . . ." "Shall the axe boast itself against him that wieldeth it?" But doesn't this reduce the conqueror with all his brutalities to a mere tool of God and absolve him of all responsibility for his action? It might seem to do so, but the prophet must point out that although God remains in complete control, "like the man swinging the axe," yet this Assyrian, with reasons and motivations of his own, oblivious to and even hostile to what God is accomplishing with him, (vs. 7, 11) is going to be held fully responsible and is going to be judged for his actions.

"Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." (12, cf. vs. 16-19.) This Biblical presentation of the matter appears to be considerably less "pat" and more complicated and mystifying than that of the manual, but it seems to be at least as far removed also from the flippant dismissal of the whole idea of God's providence apparent in this lecture!

Of the statements "Nothing happens by chance" and "man proposes, but God disposes," the author says, "As general truths such statements are blasphemy." Why? When the Lord taught us that not a sparrow "shall fall on the ground without your Father" and "the very hairs of your head are all numbered," it is not rather blas-

SERIOUSNESS OF THE ISSUE

What is involved in these "overstatements" is not just an occasional slip of the tongue or pen. If that were all they amounted to they would not be worth discussing. They seem to reveal something essential to the author's way of "understanding the scriptures", a way his whole series of lectures is recommending to us. As such they ought to be taken very seriously, for they affect the foundations of our faith.

A MISTAKEN VIEW OF THE BIBLE

How are we to understand this opposition, not only to a wrongly abstract way of dealing with Christian doctrine or morals, but to the very idea that the Bible teaches any propositional truths or morals? Reflecting on this characteristic of the author's point of view which seems to come out especially in some of these remarkable overstatements we have observed, we are carried back to the introduction to something we may have failed to consider on our first reading. That is his definition of the Bible as "the book of the acts of God." (p. 2.) Now the Bible certainly does reveal throughout, the acts of God, but is that all it contains? Does such a definition not fall short of including other very important characteristics of the Bible? It includes not only God's works but also His words or "oracles" as they are at times called. And it tells us not only what He has done, but also that and Who He is! His covenant Name is not "I DO" but "I AM" (Ex. 3:14). Similarly the Bible's objection to idols is not only, as the author repeatedly tells us, that they are powerless to do anything, but that they are "lying vanities" (Jonah 2:8) "foolish and vain things" (Acts 14:15) "nothing in the world" (1 Cor. 8:4). The Bible is concerned about both existence and action not exclusively about the latter. From where does this kind of emphasis reflected in such sweeping overstatements come? It does not come out of the Bible, as we have seen. Rather it seems to be the product of a philosophical point of view which distorts one's view and appreciation of the richness and variety of God's revelation, just as other such prejudices have distorted it in other directions. We must, as the author tells us go back to the word of God and be led by it to see our way out of and beyond the misinterpretations of Bible manuals, but also of Dr. DeGraaff's — as well as our own blind spots. Professor Dooyeweerd in his *In the Twilight of Western Thought* at one point warned that the temptation of every philosopher is to let his own pet theories distort his view of the facts with which he must deal. At no point is such a warning more needed than in our dealing with the Word of God.

BIBLE HISTORY IS BASIC

Our understanding of the word

of God affects the foundations of prayerfully set about correcting our faith much more intimately than many modern Christians realize. One may say, as we observed other half is that where the "understanding of the scriptures" revealed by Dr. DeGraaff and others history but to teach us the way has also gotten far away from of salvation." That is true, but God's word and exhibits a blindness to draw from it the conclusion that therefore the matter of the accuracy of the record is of no great consequence and one can invite people who accept and those who deny it to join in learning, teaching and living its message is a very serious mistake. The Bible itself insists that the validity of its message depends on the truth of the facts it records. Consider the way Luke begins his gospel by connecting the certainty of the message with the accuracy of the facts of his account! (Luke 1:1-4.) Look at the way in which Paul makes everything hinge on the certainty of the fact of Christ's resurrection; "If Christ be not raised, your faith is vain; ye are yet in your sins." (1 Cor. 15:17.)

"PROPOSITIONAL TRUTHS" ARE IMPORTANT

To maintain that the Bible teaches no "propositional truths" is a far more serious business than it might appear to be, for it lays those who hold it wide open to the modern philosophical and theological movement which is currently perverting the gospel into its very opposite. John Warwick Montgomery in his first volume of *Crisis in Lutheran Theology* has pointed out how the authority of the Bible has been undermined by this current view that "Biblical truth is not propositional and static, but dynamic and active; its focus is on acts, not assertions." (p. 22.) One of the best statements I have found on this point is in Francis E. Schaeffer's little book, *Escape from Reason* (an exciting volume which despite a few weaknesses, today's students shouldn't miss!) In it he says, "The evangelical Christian needs to be careful because some evangelicals have recently been asserting that what matters is not setting out to prove or disprove propositions; what matters is an encounter with Jesus." "I have come to the point where, when I hear the word 'Jesus' — which means so much to me because of the Person of the historic Jesus and His work — I listen carefully because I have with sorrow become more afraid of the word 'Jesus' than almost any other word in the modern world. The word is used as a contentless banner, and our generation is invited to follow it. But there is no rational, scriptural content by which to test it, and thus the word is being used to teach the very opposite things from those which Jesus taught." "If evangelical Christians begin to . . . separate an encounter with Jesus from the content of the Scriptures (including the discussable and verifiable), we shall, without intending to, be throwing ourselves and the next generation into the millstream of the modern system." (pp. 77-79.)

MISREADING THE BIBLE BREAKS UP THE CHURCH

The peculiar unbiblical one-sidedness, or philosophically limited view of the Scripture which Dr. DeGraaff reveals helps us also to understand his frankly expressed but disturbing antipathy to what he finds in the church. Says he, "Sometimes it is said that we are too critical of the church and its ministry, but in the light of the preceding discussion it should at least be understandable why many of us are so deeply disturbed about the church and why Sunday is often the most trying day of the week. It should be understandable that for many it takes a great deal of faith and perseverance not to give up on the institutional church, especially when such persons see that the two views of the Scripture presented here with all their implications for daily practice are irreconcilable." (p. 28.)

THE REMEDY: BACK TO THE SCRIPTURES

It would not do in the face of this criticism to attempt a defense of the ministry. Where and when our teaching and preaching have become in some degree detached from God's word and the application to life on which it always insists, we need to humbly and

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CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revs: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Unities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — South Africa a Police State? — The Afrikaners' Laager Mentality — Die Afrikaner Brood — South African Churches and Race Relations — There is Hope for South Africa.

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## Gerson and Rembrandt

by BOB FRIS

Holland is getting ready for a house in which he lived in his commemoration of the death, 300 more prosperous years, is now a years ago, of its greatest paint-Rembrandt Museum. er: Rembrandt Harmenszoon van "But the great Rembrandt sen- Rhijn. The Rijksmuseum in Am-nation of the year did not come sterdam is preparing an exhibition from Amsterdam, but from Gro- at which some twenty of Rem-nings. An art historian of Ger- brandt's greatest masterpiece will man birth, who teaches at Gro- be on view, together with a large ningen University, Professor Horst number of his drawings and etch-K. Gerson, has taken a profound ings. Already there is a lot of interest in Rembrandt's work ever interest in the event, also on the since his student days. In time part of foreign visitors, who can for this year's commemoration he seize the opportunity to take a has published the results of forty look at 20th-century Amsterdam, years of study in the form of a which still preserves much of the beautiful and costly book, which old city of Rembrandt's days. The has meanwhile been translated in

all the world's leading languages. It was to become an unintended sensation.

Museums and private collections, most of them in Europe and North-America, contain about 600 paintings attributed to Rembrandt. In his new book, Professor Gerson accepts no more than 420 of them as authentic Rembrandt works. Considering that each of Rembrandt's paintings is worth a couple of million dollars, it is easy to see that Gerson's book came as a shock to many people. For years the art historians have agreed that many paintings recognized by famous Rembrandt experts in the past — men like Valentiner and Bredius — and described only some years ago as genuine by Kurt Bau, could never stand a thorough scientific test. Professor Gerson does not

see himself as an iconoclast. His book simply tells of the findings of recent tests; based on his personal view, it is true, but he is showing considerable reserve. He lists several Rembrandts of which he says that the authenticity is still a matter of doubt. In many cases he has made a compromise between his opinion and that of other experts. He is also quite certain that later experts will delete works from the Rembrandt list he has compiled. Things like X-ray work, chemical analyses etc. are now applied on a much larger scale than in the past. Also, and that is the most important factor of all, present-day expertise results in far more subtle distinction.

More than other contemporary schools, the Dutch school of painting presents the art historian with many problems, because very little about its work was ever put into writing. In other countries, 17th-century painters received commissions from kings, princes and church authorities, who registered their purchases accurately. But the patrons of the Dutch painters were usually wealthy burghers.

In the case of Rembrandt, there is the added difficulty that quite a few works made by others may easily pass as Rembrandt's work. What he painted at a young age is very hard to distinguish from the work made by his friend Jan Lievens; afterwards he had pupils who worked in his style — some of them men who also became famous: Govert Flinck, Ferdinand Bol, Barend Fabritius and Aert de Gelder. So the chief problem is not to distinguish Rembrandt's work from fakes, but from paintings which were made under his influence and, possibly, under his supervision. Even Rembrandt's signature on a picture is no definite proof. We know of paintings signed by Rembrandt which were quite obviously made by his pupils. On the other hand, there are genuine Rembrandt paintings which bear a false signature, which later owners added in order to increase the work's value.

Altogether, Professor Gerson's judgment does not mean that he regards the works he will not accept as authentic as being of little or no value. They may be very beautiful paintings in their own right and have their connection with Rembrandt's work and imagination. But the expert means to distinguish, and the general public is entitled to know what it is given to see in its museums. Professor Gerson is most definite when he says that the last thing he did was carry out an attack. "I recognize the authenticity of more than 400 Rembrandt paintings," he says. "That is a large number. Painters of more work whom we know are very few."

(Radio Nederland)

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## JEQUIRITY BEANS

Consumer and Corporate Affairs Minister Ron Basford today issued a national warning following discovery of widespread sales of poisonous Jequirity Beans on the Canadian market.

The new Hazardous Products Act last June made it illegal to import, advertise or sell the red-and-black beans which are used as shiny ornaments on handicraft and costume jewelry.

"Recent cases turned up by my department's national network of inspectors are very alarming," Mr. Basford said. "The public must learn to recognize these deadly beans which are a dangerous threat to health and life."

Inspectors have spotted the beans on sale in British Columbia, Saskatchewan and Manitoba. Investigations are underway elsewhere in Canada.

The Minister emphasizes his prime concern was to withdraw the beans from circulation and have them destroyed by his officials. He solicited the co-operation of distributors, merchants and householders and cautioned that failure to comply with the law could result in prosecutions.

Here's how to recognize the beans:

They are a bright shiny scarlet with a jet black dot covering one-third of the end (where it was attached to a pod). The end of the bean has the appearance of having been dipped in bright black enamel. They are normally a quarter of an inch long, but range as large as half an inch.

Jequirity beans are often used to make necklaces or bracelets, or to decorate toys (dolls' eyes) or household goods such as lamps, lampshades, ash trays, mats, beaded wall hangings and other articles or handicraft.

If in doubt contact the nearest office for advice.

If chewed, a bean will probably cause nausea, vomiting, diarrhea, leading to convulsions, collapse and

possible death. Particularly dangerous are broken, split or drilled beans (as for necklaces) which expose the toxic elements within the shell.

The substance known as Abrin is the toxic ingredient of the Jequirity bean. It is one of the most potent toxics known.

The Jequirity bean is the seed of a plant native to Southeast Asia. It has been planted in the

Caribbean area, in Central America and in Florida.

The dangers of Jequirity beans have been publicized in the past by the Food and Drug Directorate of the Department of National Health and Welfare. Concern over the danger prompted a total ban on their importation, advertising or sale when the Department of Consumer and Corporate Affairs began administration of the new Hazardous Products Act this summer.

Investigation has revealed that some articles containing the beans have been brought into Canada by tourists returning from other countries; some have been sent here as gifts; some have been imported by proprietors of gift shops and other outlets for handicraft goods; and some have been imported in bulk.

Steps have been taken to maintain surveillance at border points to prevent entry of the beans. Colour photographs of the beans have been circulated to Customs ports to help intercept shipments.

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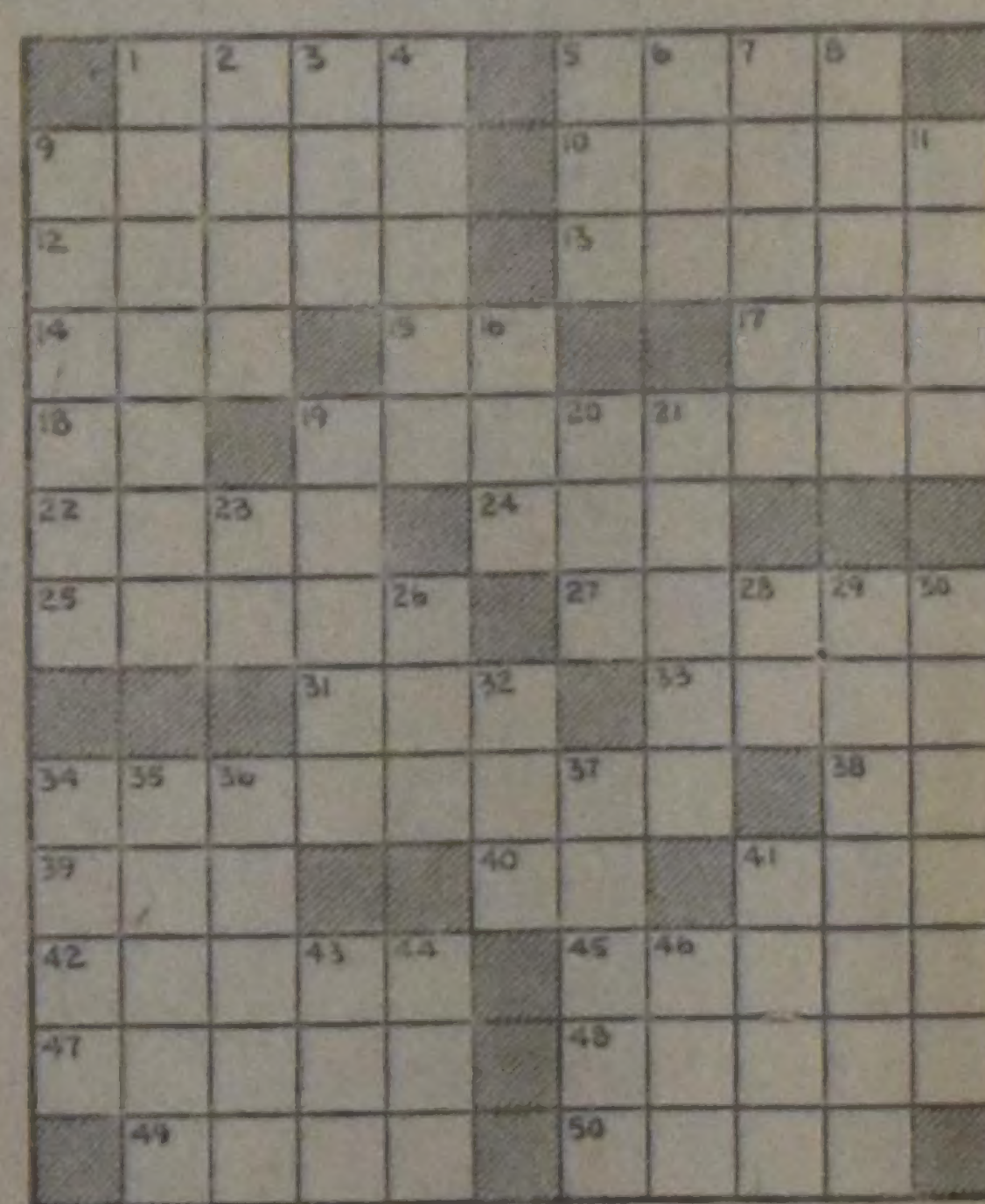
## CROSSWORD PUZZLE

### ACROSS

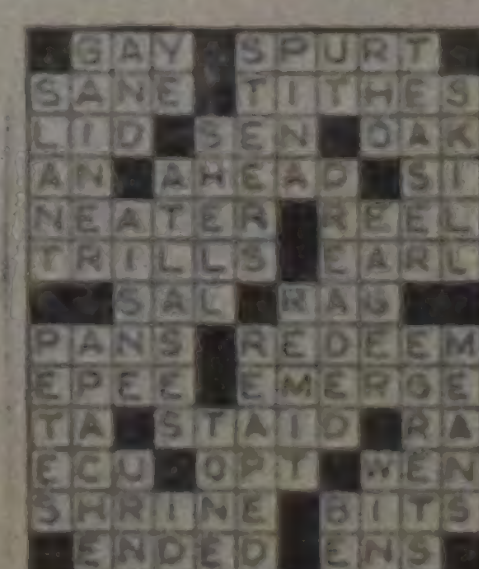
1. Caveman's weapon
5. Holds back
9. Snapshot
10. Once more
12. Core
13. Infrequent
14. Lippo's wife
15. Part of "to be"
16. Type measure
17. Agent (sl.)
18. That thing
19. Swift horses
22. Tranquility, Serenity, etc.
24. Hey, —
25. Muse of love poetry
27. Money drawers
31. Slippery
33. Kind of tide
34. Granting
38. Derring-
39. Advertiser's pitch
40. Behold
41. Fuss
42. Headpiece
45. Ancient (poet.)
47. Misplay
48. Scorches
49. Appear
50. Pierced

### DOWN

1. Hire, as a bus
2. Learning
3. Shoshonean
4. One who drills
5. Split pulse
6. Moslem title
7. Girl's name
8. Police signal
9. Land
11. Fuzzy surfaces
16. Guatemalan
19. Flower
20. — the breeze
21. Chocolate, marsh-mallow etc.
23. Rough lava
26. — Ned
28. French article
29. Sealing devices
30. Eating utensils
32. Wire measure
34. Poker stake
35. Fish traps
36. Conscious
37. Hangman's loop
41. Jewish month
43. Fish eggs
44. Fortify
46. Marshy meadow



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1919 3 Oktober 1969

Zo de Here wil hopen onze geliefde ouders en grootouders

**EGBERT DE VRIES**

en

**AUKINA DE VRIES—PLOEGER**  
de dag te herdenken dat zij 50 jaar geleden in het huwelijk werden verbonden.

Dat zij nog lang gespaard mogen blijven, is de wens van hun dankbare kinderen.

Berend en Tjits De Vries,  
Haulerwijk, Fr., Ned.  
Wolter en Fette De Vries,  
Haulerwijk, Fr., Ned.  
Floyd en Ruby Vogelsang,  
Holland, Mich., U.S.A.  
John en Helen De Vries,  
Holland, Mich., U.S.A.  
Duke en Margie Van Kammen,  
Grand Rapids, Mich., U.S.A.  
Ben en Martha Lamfers,  
Jenison, Mich., U.S.A.  
en 20 kleinkinderen.

Wij hopen dit te herdenken met "Open house" op 3 oktober van 7-9 uur 's avonds in Montello Park Christian Reformed Church, Holland Mich., 967 College Ave., Holland Mich., U.S.A.

1929 Eben Haezer 1969

Op 5 oktober 1969 hopen wij met onze geliefde ouders

**PETER VEDDER**

en

**JAAPJE VEDDER—POORT**

de dag te herdenken dat zij 40 jaar geleden in het huwelijk traden.

Dat de Here hen nog lang voor elkaar en voor ons moge sparen is de wens van hun dankbare kinderen en kleinkinderen.

"Wat zullen wij den Heere vergelden voor al Zijn weldaden aan ons bewezen."

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W. de Harder—Vedder.  
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St. Catharines:  
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J. B. Vedder—Brontmeyer.

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op de leeftijd van 49 jaar.

5 September 1969.

Fam. John Lindeboom,  
Sarnia, Ont.

Fam. H. W. Postma,  
Blenheim, Ont.

On Sunday, September 7, 1969 the Lord took to Himself our dear husband, father and grandfather

**PETER BRAAKSMA,**

at the age of 64 years.

Leaving us the assurance that he was going to his eternal Home, gives us great comfort in these days of sorrow.

Ps. 32:1 (berijmd).

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Mr. & Mrs. J. Vrolyk.

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Mr. & Mrs. P. Zantingh.

Sarnia:

Mr. G. Braaksma.

Camlachie:

Mr. E. Braaksma.

and 17 grandchildren.

We express our sympathy to our member, Mrs. Braaksma with the loss of her husband

**Mr. PETER BRAAKSMA.**

May God comfort and strengthen her and all her children.

Ps. 23:1.

The Wyoming Ladies Soc. "The Lord is my Shepherd."

De Here heeft in Zijn ondoorgroenlijke wijsheid plotseling tot Zich genomen onze geliefde schoonzoon en zwager

**NORMAN TENSEN,**

op de leeftijd van bijna 45 jaar. Echtgenoot van Grace van der Kooij.

Edmonton, 11 sept. 1969.

Namens de familie:

H. van der Kooij,  
J. v. d. Kooij—Stapersma en kinderen.

Carrot Creek, Alta.

Uit Holland ontvingen we het bericht dat op 13 september 1969 in haar Heer en Heiland is ontslapen onze lieve, zorgzame moeder, behuwd-, groot- en overgrootmoeder

**GRIETJE ALKEMA,**  
geb. REEHOORN,

echtgenote van Harke Alkema. St. Jac. Parochie, op de leeftijd van 77 jaar, na een gelukkige echtvereniging van 52 jaar.

Hamilton:  
Dj. Walinga—Alkema.  
C. Walinga.

Grimsby:  
L. Kort—Alkema.  
C. Kort.

Pembroke:  
H. Beimers—Alkema.  
B. Beimers.

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Jacht op groot wild met de camera.

## PRAGUE 1969:

### A LOSS OF JOY

(Continued from page 8)

rioting. The bitterness here is as constant as life itself. And this is the more significant because my friend is not a refugee.

Jan has shown me pictures, some of which he took, and some of which one of his friends took, during the first days of the occupation last year. One shows the stately columns of the national museum chipped and splintered by gunfire. It is as if a soldier had sprayed the facade of the Philadelphia Public Library with a heavy machine gun. Another picture, taken under difficult circumstances, shows rifle carrying Russian soldiers tearing down posters that had appeared during the night. Yet another is rather funny. One Russian tank driver had an accident. He plowed into a building and brought down a good ton of debris around himself. "Stupid. And what for?" Jan's best picture, on he took himself, shows a tank rumbling towards him around a

cobblestone corner. Beyond the tank is the sign of a store for children. "It is so stupid."

I am most impressed by my friend's pictures of Jan Palach's funeral. His words are not forgotten: "It is better to be dead, and to stink, than to live on one's knee." Eminent among the mourners were the officers of Charles University who joined the cortege in all the regal splendor of their academic dress.

Jan also showed me the last issue of several newspapers which have not been permitted to publish since the occupation, as well as some underground newspaper. Later. We are listening to radio Prague now.

"What are they saying?"

"They are saying that white is black and black is white. . . . They talk about the courage of the Russian army in World War II." Jan smiles sadly.

Harsh measures are apparently being taken against demonstrators. It is said that some will not be

permitted at their homes for five years.

24 August. Jan's room. Jan expects that some "process" will be taken against Alexander Dubcek. (Dubcek, presently the leader of the Czech parliament, was chairman of the Czech communist party until the Russians secured his replacement in that key post by Gustav Husak.) "Some workers' committee will bring a complaint and require him to stand before their justice. But it is all from Moscow."

Jan himself once worked in a factory in which the managers were afraid to enforce their orders to subordinates. Some of the workers were communist party members, and could cause trouble for managers who were not. One of the byproducts of these circumstances was inefficiency. It was to correct such circumstances and to remove the terror that Dubcek's people were moving in the direction of a social, political and economic theory that in some respects resembles the Calvinist doctrine of sphere sovereignty articulated by Abraham Kuyper. The state, the political party, the family, the church, the university, the labor association, are separate structures subject to laws that are a part of the creation order. Within this context the Russian involvement in Czechoslovakian affairs may be quite clearly seen to be regressive. The Russian action in Czechoslovakia, with all its disastrous implications for productivity, must be contrasted with the success of the free world in landing the first man on the moon. In the west the laborer is free. The scientist is free. The engineer and the administrator are free.

"No one likes Husak," Jan says, "because Husak likes power. And the Russians do not like him because he wrote against them during the war. Husak will have to go. He cannot stay."

Jan expects difficulty in securing permission to stay abroad another year. He has suggested that we may have to correspond in a strange way. He will send his letters out with someone leaving Czechoslovakia. I will have to find someone going there to carry my letters in. "But what does it matter," Jan says. "We live or we die. You cannot turn to the right and also to the left. You can be killed by an auto in the street."

Yet the spirit of resignation is not the spirit of glory which a Christian may bring to his sufferings. Jan is not a Christian. He says of my Dutch Gospel of John that it is good for culture. I have tried to show Jan the biblical truths of God's love and justice, and to show him the power of the resurrection to make all things new. Yet he seeks consolation only in philosophy.

The Russian communists will certainly not ease their grip in eastern Europe. I believe, however, that a realistic western diplomacy can secure some benefits for the communities of people who live there without at the same time strengthening their tyrannical governments.

C. L. A. Donald.



## The Year of Wait-and-See

Canadian universities are registering their students now, and soon they'll be back at it.

But back at what? That is a question that concerns our country and our churches.

As far as the country is concerned, it wonders, half-afraid after all the activism of last year, what the students will do next. But many within the university do not foresee all of last year's activism returning. Students have made progress in their demands for a share in decision-making and for changes in the shape and method of their education. This will likely be the year of wait-and-see. Will student representation on senates and committees be effective? Will increased choice in courses make them more relevant and more responsive to the needs of our society? Or is it all only a pacifier that keeps one quiet without really giving anything?

We shall have to wait and see. And as Christians who do not believe that truth is the sole property of the young, or of the old, or of the powerful, or of the noisy, but who know that Christ says: "If you continue in my word you are truly my disciples, and you will know the truth, and the truth will make you free", we shall not be surprised if the democratizing of the university does not provide a long-run solution to the basic confusion and aimlessness of the university. An increase of voices is not necessarily an increase in wisdom.

Meanwhile, our churches and parents who see their young people go to one of these secular universities are concerned about something else besides riots and protests. How is this secular environment going to affect the faith and the faith-practice of our students?

While granting that university students are adults and young adults who must learn to express their faith in the world, a little concern about their situation is not misplaced. For the university is quite a change from home.

There is a far-ranging critical attitude in the university which does not only demand proof before accepting (as in the old science versus religion discussion), but which is also very critical of the uses made of scientific knowledge. The motive of just studying for a well-paying job is dismissed as materialistic; pollution is a scandal; defense-research an outrage. Some of this is an improvement over the old, coldly factual approach and gives more scope for a Christian's witness. But there is also such rejection of authority and its rules that male students in one Toronto residence still protested against a rule that demanded that female visitors leave the residence by 3 A.M. And curiosity about learning and trying new things abounds, so that there is considerable interest in witchcraft, the occult, drugs, etc.

There is a real danger that a student, coming to all these new and strange things and having to make decisions on his own for the first time, is overwhelmed by it all. This happens. Some never go to church anymore as soon as they come to university.

The more common danger is that before all this secular glitter and seduction the Christian student becomes timid in his faith, limits himself to working for a degree and a good job, while his faith gradually disappears through lack of application.

What do we do about that as church and as Christian community? Just wait-and-see? That would be a very timid approach, and not at all in keeping with our faith in Jesus Christ as the victorious Lord. We must see what God has done in Jesus, believe that He has won the victory, and then act in that faith.

Then we can pray for our students and for the churches and organizations that minister to them with the confidence that Christ has conquered all evil. We can talk with them when they come home, sympathetically. We

can encourage them to find other Christians on campus so that they can help each other. There are a number of places where other Christians can be found: in the local church, in the student clubs of the Federation of Christian University students which meet at most major Canadian universities, in the Intervarsity Christian Fellowship, at the Institute for Christian Fellowship, at the Institute for Christian Studies of the AACs in Toronto, at student conferences, etc. In Toronto and Hamilton the Christian Reformed Board of Home Missions carries out a campus ministry in which we attempt to help our students as well as present the Gospel of Christ to the university; here too Christian students can find fellowship.

There is far too much that can be done for us to adopt a wait-and-see attitude about our stu-

dents. If we take seriously that Jesus is Lord also of the universities, that He has on the Cross conquered sin and is willing to use us now in the clean-up campaign before His return, then instead our attitude must be get-up-and-go for the Lord. Please encourage your students to work at renewing whatever area the Lord has placed them in, and support them with your prayer and concern.

### Coming event:

For all Toronto-area university students, a get-acquainted evening on Thursday, Sept. 25, 8 p.m. at 89 St. George. Fellowship, refreshments, film: THE PARABLE, etc. Take your friends.

Morris N. Greidanus, campus pastor,  
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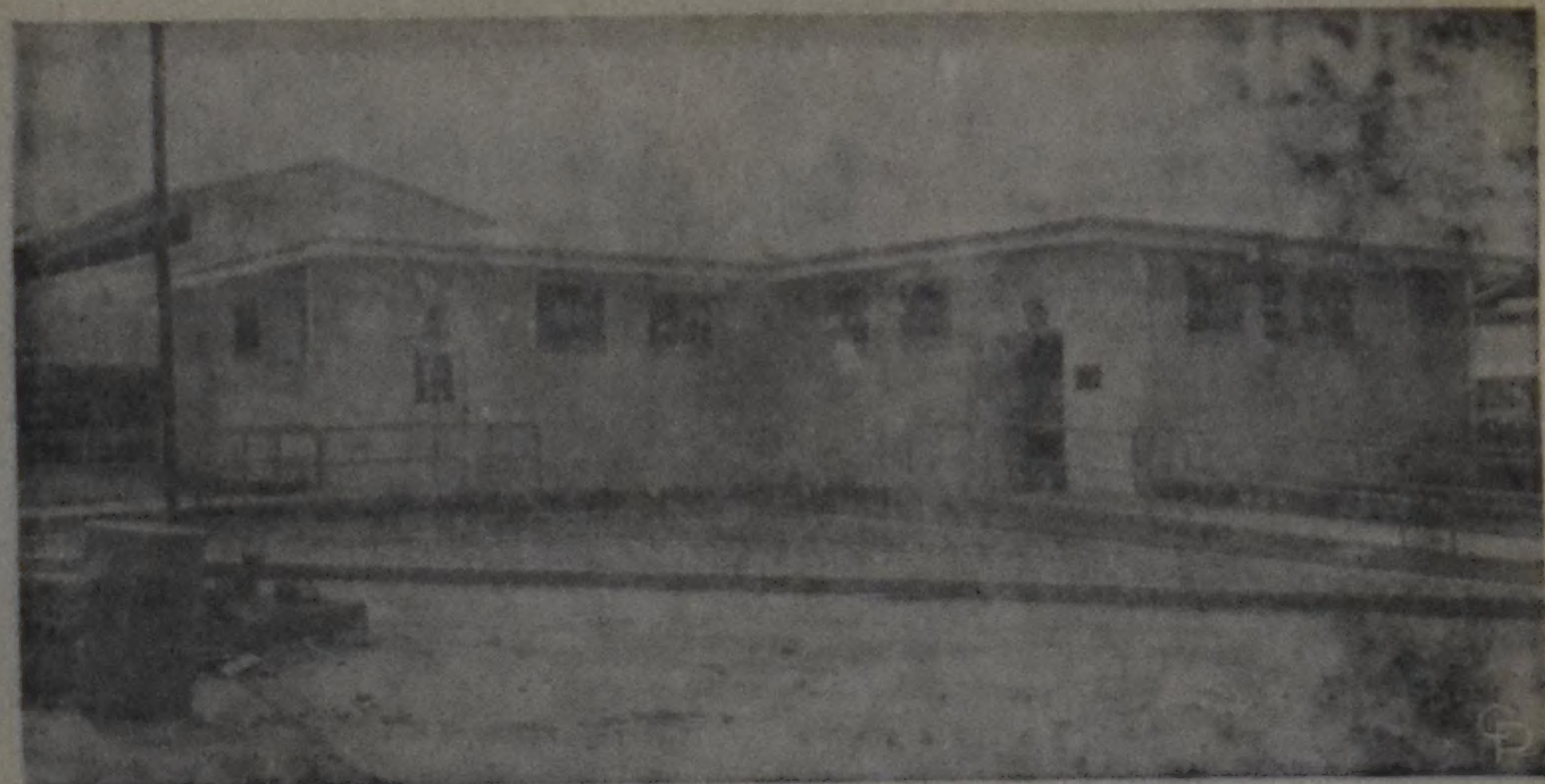
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